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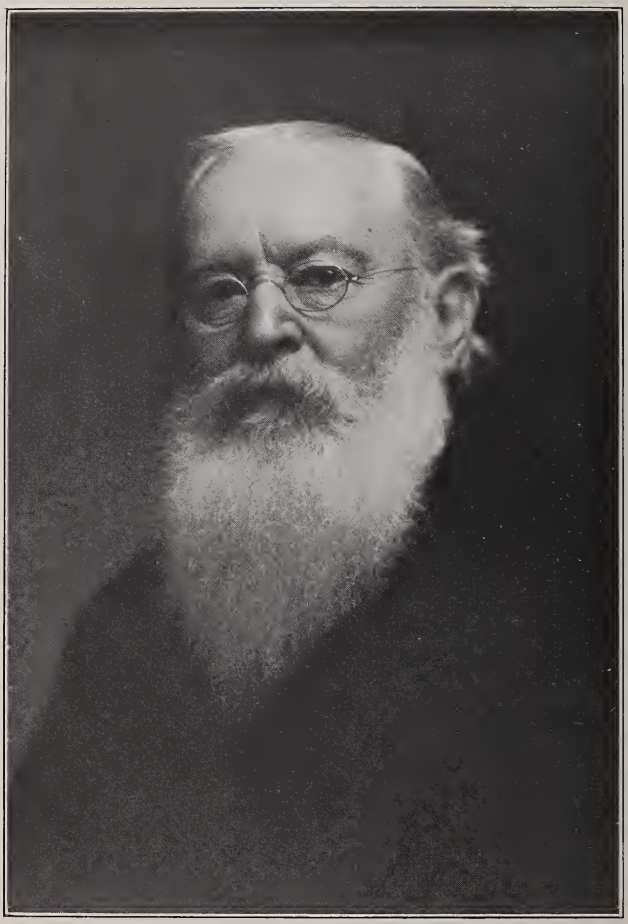

DR. GEORGE A. LOFTON.

F. W. SMITH.

WHY THE BAPTIST NAME.

A DISCUSSION BETWEEN

DR. GEORGE A. LOFTON (Baptist)

AND

F. W. SMITH (Christian).

NASHVILLE, TENN.:
McQUIDDY PRINTING COMPANY,
1912.

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INTRODUCTION.

The discussion contained in this volume originated in this way: Mr. J. F. Dew, assistant pastor of the Central Baptist Church, of this city, sent a copy of Dr. Lofton's tract, "Why the Baptist Name," to the Gospel Advocate, accompanied by a note requesting that a notice be given of it. Being office editor of the Gospel Advocate at that time, I submitted the tract to Brother F. W. Smith, requesting him to give it such attention as he deemed proper. In response to the request, he wrote seven articles in review, which were published. After their appearance in print, Dr. Lofton and Brother Smith entered into a mutual agreement to publish a book of three hundred and twenty pages, containing the original tract, Smith's reviews, and Dr. Lofton's replies, the space to be divided equally between them.

The arrangement differs from the ordinary published debate, which is due to the fact that Dr. Lofton replied to the articles as they appeared in the Advocate, Smith reviewed these, then further replies were made by Dr. Lofton. When this was paged, it was found that Smith still lacked forty pages of filling his space, while Dr. Lofton lacked ten. But as it had been mutually agreed that Dr. Lofton should have the final rejoinder, Mr. Smith gave the doctor four of his pages and allowed him to fill four extra pages besides.

The gentlemen engaged in the discussion are men of recognized ability and their bearing toward each other is dignified and courteous, and they have produced a very readable book, covering in a large measure the differences between the Baptists and disciples. J. W. Shepherd.

Nashville, Tenn., August 10, 1912.

$1.00

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WHY THE BAPTIST NAME.

DR. LOFTON'S TRACT.

The first man who baptized "was sent from God," and his baptism was "of heaven." His name was John, and he was called "the Baptist," because he baptized "*in Jordan*" (Mark 1: 9); and we find that he was a Baptist not only in practice, but in the fundamental principles of the Baptists. In order to his baptism, he demanded repentance for sin and faith in Christ, who should come after him (Acts 19: 4); and also in order to baptism he demanded "fruits worthy of repentance" (Matt. 3: 8); or, as Josephus says (Ant. 18, 5, 2), John's baptism required that "the soul *beforehand* had *already* been *purified* through *righteousness*." This is sound Baptist doctrine: The sinner warned to "flee from the wrath to come;" repentance and faith in view of "the kingdom of heaven at hand;" the soul purified already through righteousness, and beforehand, in order to baptism! It included "remission of sins" following repentance as symbolized by baptism; and it involved justification and regeneration to all of John's disciples who believed in the coming Redeemer.

In this connection John established two great fundamental Baptist principles:

1. *Believers' Baptism as Opposed to Infant Baptism.*

When the Pharisees and Sadducees came to John's baptism, he demanded of them repentance and fruits worthy thereof, which involved faith in the coming Messiah (Matt. 3: 7-9); and he clearly implied that they could not receive his baptism upon the ground that they were "the children of Abraham." Parental relationship which secured the infant rite under the circumcision or Abrahamic covenant had no place or analogy in the baptism of John; and hence-

forth, as held by Christ and his apostles, repentance and faith, *individually professed*, were the only credentials by which to enter the covenant of grace and the kingdom of heaven, visibly symbolized by baptism. The gospel "ax" was laid by John at the root of the old Judaistic tree grounded in circumcision. The "new wine" of the gospel could not be put into the "old bottles" of circumcision by substituting baptism in its place. Abrahamic fatherhood could not put any Jew into the waters of John's baptism. So of any other than the Fatherhood of God; and thus the principle of believers' baptism, as opposed to infant baptism, was set up for the gospel dispensation.

Baptism does not substitute circumcision under another or milder form of the Abrahamic covenant, which was only a carnal shadow of the covenant of grace, the covenant of grace being ratified only by the circumcision of the heart, without hands. The spiritual children of Abraham, subject to baptism, are all the children of God by faith in Christ, "according to promise;" and the children of believing parents, or of any other parents, have no relation to the covenant of grace until they ratify it by faith which is the circumcision of the heart, to which, under the old covenant, the circumcision of the flesh pointed the Jewish race in the promised Redeemer—all by grace, through faith, and not by any work or ceremony of the law or of the gospel. Under the covenant of grace the provisional atonement of Christ covers the sin of the human race until the years of accountability, at or after which time the atonement is ratified by faith or rejected by unbelief; and if one die in infancy, or irresponsibility, he is saved by the blood of the covenant, irrespective of faith on his own part or on the part of parent, good or bad. Infancy is provisionally safe under the kingdom of God, but not saved into the kingdom of God unless it die. Hence, under the covenant of grace, infant baptism has no significance at all, unless it regenerates, which is the arch heresy of Antichrist in all ages. Baptism is a retrospective gospel ordinance which symbolizes the remission of sins, the regeneration of the heart, as a work already accomplished in the believer, and it points forward to nothing to be secured by covenant relationship

or to be produced by its own efficacy in the salvation of the soul. "He that *believeth* and is baptized" (Mark 16: 15) is the only law on the subject ever enacted by Jesus Christ. Infant baptism is legalism—the arch heresy of pedobaptism and wholly antigospel. The pedobaptist theory that baptism comes in the place of circumcision is simply the transfer of the legal to the gospel dispensation, confounding the new and the old covenant; and if the logic of "infant baptism" could prevail, it reduces the freeborn church of Christ to the bondage and despotism of the old theocracy, governed by an ecclesiastical hierarchy and developed through organism and drill to whatever degree of faith and spirituality available under a legalistic system. This, under different forms, is the papal, the prelatical, and the presbyterial ideal of the church built upon "infant baptism" as substituting circumcision—involuntary submission to legalistic compulsion. This is not the evangelical ideal of the church built upon believers' baptism, the open door to regenerate organism and voluntary government, as set up by Christ and his apostles and anticipated by John the Baptist. The only "infant baptism" of John and Jesus is that of *the newborn babe in Christ*, the believer; and this baptism was not a legal and typical sprinkling in the place of circumcision, but a gospel dipping, an all-over washing of the body in water, symbolizing an all-over washing of the soul in blood—*a burial and resurrection likeness*—in token of remission and regeneration. The babe is never washed until he is born; so of the child born of God and baptized in water. John and Jesus were Baptists, *not pedobaptists;* they were evangelical democrats, not legalistic theocrats or oligarchs.

2. *Believers' Baptism as Opposed to Baptismal Remission or Regeneration.*

Matthew (3: 11) says that John baptized "in water unto repentance"—that is, not in order to repentance, *but on account* of repentance, and to so declare the fact by baptism. In other words, John's baptism implied previous repentance; and I suppose that not even the Campbellites would urge that baptism produced repentance, but that repentance must precede baptism; and they must agree here that John

baptized his converts (*eis metanoian*) because of repentance, with reference to and not in order to repentance.

Again, Mark (1: 4) and Luke (3: 3) assert that John preached "the baptism of repentance *unto* remission of sins" (*eis aphesin hamartion*). Now, if John's baptism, as above, presupposes repentance, then his baptism presupposes "remission of sins" following repentance, unto and inseparable from remission, in the order of grammatical construction. *Baptism can produce neither repentance nor remission of sins*, but baptism does certify or declare both. If John's disciples brought forth fruit in proof of repentance—if they were "purified through righteousness" of soul "already" and "beforehand"—then their sins were remitted before baptism administered in view of remission, with reference to and not in order to remission.

This is precisely the case (Acts 2: 38) when Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins [*eis aphesin hamartion*]; and ye shall receive the gift of the Holy Spirit." "Remission of sins" here follows "the *name* of Jesus Christ," the sole ground of faith, involving prior repentance, upon which remission was based, and so declared by baptism. As of the Jews at Pentecost, so of the Gentiles at Cæsarea, to whom Peter said (Acts 10: 43): "To him bear all the prophets witness, that through his *name* every one that believeth on him shall receive remission of sins;" and while Peter spake these very "words whereby Cornelius and all his house should be saved" (Acts 11: 14), they believed unto the remission of sins, they were converted, the Holy Spirit fell upon them, they spake with new tongues, magnifying God, and, in token of the fact, they were afterwards baptized in water (Acts 10: 43-48). Notice in both instances (Acts 2: 38 and 10: 43) that "through the name of Jesus," believed upon, is the remission of sin (always implying repentance); and while baptism is not mentioned in Acts 10: 43 as in Acts 2: 38, yet we see the place and province of baptism the same in both cases—the declarative symbol of a preceding fact, testified to by the gift of the Holy Ghost which was bestowed, in the latter

case, before baptism. Peter clearly agrees with the order of John the Baptist as to repentance and faith; and also as to baptism subsequent to and because of the remission of sins, and not "in order to" the fact thus declared. John and Peter were both Baptists and not Campbellites, who combine a *rationalistic* faith with a *ritualistic* baptism. They knew nothing of ritualism or rationalism, combined or apart. Jerusalem and Cæsarea were perfectly parallel instances of salvation by grace—of sins remitted through repentance and faith and certified by baptism. More than this, Cæsarea was a later and clearer enactment of Christ's law of baptism with reference to the remission of sins than that of Pentecost.

Doctrinally, spiritually, practically, John was a thorough Baptist preacher. Filled with the Holy Ghost, he fearlessly warned men to "flee from the wrath to come," proclaiming Christ and the kingdom of heaven at hand; and when the people came to his "baptism of repentance," he taught them benevolence and charity; the publicans, honesty in office; the soldiers, truth and contentment—"fruits meet for repentance" and "righteousness" of "soul" essential to faith. After his baptism of the Son of God, he pointed his followers to him (John 1: 29) and said, "Behold the Lamb of God, which taketh away the sin of the world;" and in this utterance he gave the keynote of the gospel for all ages, showing the way of the world's redemption through the blood atonement of the coming cross. Christ and his apostles took up the slogan of John the Baptist, "*Repent, for the kingdom of heaven is at hand;*" and the majestic work of Paul and other New Testament writers was the theological development of John's all-comprehensive text and proclamation: "Behold the Lamb of God," etc.; "Repent, for the kingdom of heaven is at hand." From this text and proclamation Baptists have never varied, and through all their history have maintained that salvation comes at faith in a crucified Redeemer, based upon the Baptist maxim: "Blood before water, Christ before church, the Holy Spirit with the Word before all, in all, and through all."

That John's baptism was immersion in the river Jordan

is as certain as that Jesus was born of the Virgin Mary, or that he was the Son of God, or that he atoned for sin, or that he rose from the dead, all of which has been controverted and perverted with the same skill of casuistry and sophistry as that by which baptism has been proven to be "sprinkling" or "pouring." The universal testimony of scholarship is that the primary meaning of *baptizo* is "to dip," "to immerse," "to overwhelm," etc.; and scores of the best scholars of every denomination have written that this is the meaning of the ordinance called "baptism" in the New Testament. The meaning of the word, the prepositions connected with it, the places of its administration, the conditions and circumstances which imply it and explain it, demonstrate that as certain as that John preached "*in the wilderness*" (*en tee ereemo*), he dipped his disciples "*in water*" (*en hudati*), or "*into the Jordan*" (*eis ton Jordaneen*), or in the river Jordan (*en to Jordanee potamo*) (Matt. 3: 3-6; Mark 1: 9); and it is equally certain that Christ commanded, and that his apostles practiced, the ordinance by the same *word* and in the same *way* that "the Baptist" administered it.

The name "Baptist" would never have been known if baptism had not been *immersion*. It had been "John the Rhantist," if sprinkling had been the performance. *Bapt* means *dipt;* the very *sound* corresponds to the *sense*. Baptist means *dipper*.

John the Baptist was the prototype of all Baptists, in name, character, martyr spirit, in doctrine and practice. His baptized or Baptist disciples followed the baptized or Baptist Savior; and the first churches were baptized or Baptist churches, constituted with Christ as Head and Lawgiver, but practicing John's baptism and holding to the fundamental principles upon which that baptism was administered: repentance toward God and faith in Christ. The first disciples and churches were not called "Baptist," but they were Baptist all the same. They were designated as "disciples," "saints," "churches," "churches of God," "churches of Christ," or of locality; and these designations were *scripturally given* AFTER *the name "Christian" originated at Antioch*. The *New Testament writers never*

applied the name "Christian" to disciples or church; and yet this name, "Christian," has become the characteristic and universal appellation of all that is true or claimed for Christ, as contradistinguished from the names of all other religions. All *true* disciples, churches, institutions, creeds, theologies, philosophies, and theories, involving the religion of Christ, are Christian.

Why, then, not drop the name "Baptist," and take the name "Christian?" Baptists claim to be Christians, the followers of Christ and his teachings, in the widest and deepest significance of the term. We are Christian Baptists—Baptist Christians—the Baptist people and churches of Christ; but for several reasons we cannot give up the name of "Baptist."

1. As we have seen, it is the name of our prototype, John the Baptist; and, as we have seen, he was a Baptist, and so called by reason of the ordinance he administered, which was "*of heaven*" and *not* "*of men,*" and himself "sent from God." Not only so, but, under God, he revealed the fundamental principles and practices which now distinguish Baptists from all other people; and we can no more give up the name than the principles of our Baptist prototype.

2. The name "Baptist" (*from the word "baptism"*) is symbolic of the death, burial, and resurrection ideal of salvation by grace. (1 Cor. 15: 1-4.) Jesus died for our sins, was buried, and rose again for our justification; and when he was baptized by John in Jordan (Matt. 3: 15), he *thus* fulfilled "all righteousness" in the symbolic representation of this great threefold fact in the work of our redemption. Not only so; but when we are baptized we symbolize, in Jesus Christ, our death to sin, the burial of the old man from sight, and our resurrection to newness of life. (Rom. 6: 3-5; Col. 2: 12.) The Baptists according to their name are a death, burial, and resurrection people, believing a death, burial, and resurrection gospel, and practicing a death, burial, and resurrection baptism; and *there are no other people who can properly administer baptism in accord with the death, burial, and resurrection significance of the ordinance.* It would be impossible, therefore, for us to effect-

ively sustain our historic and characteristic attitude toward this gospel ideal and give up the name of "Baptist."

3. It is impossible, now, for us to surrender the name "Baptist," because that name properly distinguishes us from those who call themselves and their churches *Christian*, and yet who preach and practice unchristian errors and heresies, as Baptists see them—even some who practice immersion as we do. The denial of the Holy Spirit in conversion through repentance and faith; the claim that the Spirit enters the penitent believer only in water; baptismal remission or regeneration; priestly mediation between the soul and the Mediator; infant baptism; sprinkling and pouring for baptism; transubstantiation; apostasy from grace; papal, prelatical, and presbyterial forms of church government; union of church and state; ministerial or magisterial interference with conscience; Christian Science (so called); all forms of rationalistic Christianity which exclude the Deity of Christ, sin atonement, the final judgment and eternal hell—all this and more is called "Christian;" and the only denominational word which fully differentiates the religious world along all these lines is "Baptist." The worst-abused word in history is the word "Christian," none of so uncertain sound; and while Baptists claim that sacred name, we should lose our historic and characteristic identity as a people, and sacrifice our specific mission for the truth of God and the good of the world, if we gave up our symbolic name for that of "Christian" alone.

It may be asked: *When and where did Baptists take their name?* For centuries they were called Anabaptists, Antipedobaptists, and usually designated, in different countries and periods, by the name of some great leader, or body, holding Baptist principles or peculiarities; but it was not until the seventeenth century, in England, when, after centuries of struggle and blood, "the woman in the wilderness" came finally and fully into the open and took the general denominational name of Baptist as we now have it. Occasionally writers had referred to the Anabaptists as *Baptistici*, *Taufer*, *Dooper*, *Doopsgezinden* (*dippers*), and the like; but the name *Baptist* never became denomina-

tionally crystallized until our people became comparatively free to assert their principles and to manifest their practice before the world, as in the days of John the Baptist, Christ, and the apostolic age. Even then the name grew upon them, as it did upon John the Baptist, by force of doctrine and practice which differentiated them from the heretical and the unbaptized; and from that day till this the differentiation has widened and deepened until the Baptist principle and practice have given religious liberty to the world and largely modified its theological errors and denominational heresies. Baptist history would have been impossible without the Baptist name; and Baptists cannot give up their name and meet the responsibility which the name implies—namely, to evangelize the world and set it free, in coöperation with all the good we find in others, according to gospel doctrine, order, and practice.

Baptist principle and practice, symbolized by the Baptist name, signify the following peculiarities which, when taken as a whole, distinguish Baptists from all others at some given point of difference: The Deity and incarnation of Christ as the second Person of the Trinity; the sin atonement of Christ as a satisfaction to divine holiness; salvation by grace, justification through faith, *alone;* the Holy Spirit, with the Word, essential to the conviction and conversion of the sinner and to the sanctification of the saint; immersion of the believer in water, the only baptism, and prerequisite to church membership and communion of the Lord's Supper; local church independency, with the bishops and the deacons, in the government of God's people; Christ as the sole Head, the gospel as the sole rule of faith and practice, and the Holy Spirit as the sole Guide and Interpreter of truth, in the administration of the kingdom; cooperation of churches, without federation, through general bodies for the promotion of missions, education, and benevolence; absolute freedom of conscience; organic separation of church and state; all this and more. The word "Baptist" is the synonym of a people who hold to the "strict construction" of the gospel as the inspired word of God; and the name has become crystallized through a martyr

spirit and a persistent orthodoxy, which, in the light of the Scriptures, reflect the character, the principles, and the practice of our ancient prototype, John the Baptist, and those like him in all ages. The Baptist name is denominational by force of differentiation from all others, but it is not sectarian. It is symbolical of a whole-truth theology which comprehends the death, burial, and resurrection significance of salvation by grace through faith alone and certified by baptism.

I.

"WHY JOHN WAS CALLED THE BAPTIST."

Mr. Smith's First Review.

The foregoing is an effort to justify the denominational name "Baptist," but it would have been more in harmony with logical sequence if the author had first established the scriptural right for the existence of the denomination itself. If it could be shown by the word of God that the name "Baptist" could be scripturally applied to a *religious organization*, the Doctor would be put to the necessity of proving that his denomination is a lawful inheritor of that name. Children are not usually named before they are born, and for this reason, if for none other, he should first identify his denomination as scriptural in all essential features. Most certainly it would be out of order to apply a scriptural name to an *unscriptural* thing, which the author has undoubtedly done in the present case, provided the word "Baptist" is scriptural. I am aware that it would be entailing upon Brother Lofton an *impossibility* to require him to show that the Baptist Church is of divine origin, hence there is nothing left for me to do but deal with his effort on the name "Baptist" and such other matters as he has introduced.

First, then, it will be observed that Dr. Lofton assigns the reason why John was called "the Baptist"—viz., "because he baptized *in Jordan* (Mark 1: 9)." Of course, the *place* in which John baptized had nothing to do with the name "Baptist," but the baptizing itself was the origin of it. Now, with this exception, the author has correctly stated the case, and in so doing he has unwittingly stripped himself of his denominational name. According to his own statement, it is

most clearly seen that "Baptist" is an *official* and not a *religious* name. John derived the name from exercising the office of a baptizer. He was sent of God to perform the office from which came the name "Baptist," but his God-given name was "John." "But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." (Luke 1: 13.)

It would, indeed, be interesting to see how those who *do not* baptize come to be Baptists. If John, as Dr. Lofton asserts, became a Baptist because he *baptized*, would not every one entitled to the name have to be a *baptizer?* If not, why not? Now, inasmuch as the "lay" members of Brother Lofton's church do not baptize, will he explain by what method they became Baptists, since the only person mentioned by the name "Baptist" in the Bible obtained the name "because he baptized?" If the Doctor will so elucidate this point as to make it clear to ordinary minds, he will confer a lasting favor on many who may be laboring under a misapprehension.

But says the author: "We find that he was a Baptist not only in practice, but in the fundamental principles of the Baptists." The reader will, no doubt, be led to ask: How could John be a Baptist in anything but practice, and that of the one single act of baptizing, since Brother Lofton has told us he became a Baptist "because he baptized?" No matter what John taught on the subject of faith, repentance, or anything else, none of these things made him a Baptist. Therefore it follows most conclusively that even if the "lay" members of Doctor Lofton's church all taught exactly what John taught on faith, repentance, and everything else, this could not make them Baptists, since they did not make John a Baptist. If believing and practicing what John taught on the subject of faith and repentance made Baptists of Brother Lofton's "lay" members, how does it happen that believing and practicing the *same* things make Methodists, Presbyterians, and Lutherans? Surely Dr. Lofton will not say that these other denomina-

tions do not believe and teach the same thing on the subject of faith and repentance that Baptists do. It avails nothing for the Doctor's cause to say that because John insisted on "repentance for sin and faith in Christ," that he must, therefore, have been the same as Baptists of this age, for the same logic would show John to have been a Methodist or a Presbyterian. I insist that these items are not peculiar to the Baptist Church, but are common to almost the entire religious world, hence within themselves *do not* make Baptists. Neither does the doctrine of "'remission of sins' following repentance as symbolized by baptism" constitute a peculiarity of the Baptist Church, for Methodists, Presbyterians, and others teach the same thing. It is true that these denominations differ from the Baptists on the action, but not on the design of baptism. They put remission of sins *before* baptism; hence the fact that Baptists teach this *does not* make them Baptists.

The Doctor has drifted from the main subject and introduced another. He asserts that those whom John baptized received remission of sins *before* they were baptized. Now this is simply an assertion without *one word* of Bible proof to sustain it. It is true that he brings forward a witness, but who is it? Josephus, an infidel Jewish historian, and even he does not sustain the author. He quotes Josephus (Ant. 18, 5, 2) as follows: "The soul *beforehand* had *already* been *purified* through *righteousness*." I wonder why Brother Lofton did not think of this passage: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." (1 Pet. 1: 22.) Here it is distinctly stated that the soul is *purified* through *obedience*, and the apostle Paul informs us *what* sinners must obey in order to be made free from sin: "But thanks be to God, that, whereas ye were servants [Greek, "bond servants"] of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) This passage clearly teaches that the disciples in

Rome were not freed from sin or received remission of their past sins until they *obeyed* from the heart "that form of teaching," and the learned MacKnight, a Presbyterian commentator, says: "The apostle represents the gospel doctrine as a mold, into which the Romans were put by their baptism, in order to their being fashioned anew." ("Commentary on the Epistles.") The correctness of this exegesis is most clearly shown from the first part of the chapter (Rom. 6), which says: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Verse 4.)

But back to Josephus. That witness was not quoted correctly by Brother Lofton, for he says: "Supposing still that the soul was thoroughly purified beforehand by righteousness." So it transpires that the highest testimony the Doctor has offered resolves itself into a mere *supposition*, with not so much as a syllable of divine testimony upon which to base it. The passage reads: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1: 4.) Now the whole controversy hinges on the meaning of the preposition "for" in this sentence. I affirm that, according to the natural, grammatical, and unstrained construction of the passage, "for" can have but one meaning here, and that is "in order to" or "with the view of receiving" remission of sins. But the Baptists as a denomination, as well as many others, have two ways of dealing with this passage in an effort to show that baptism was not administered in order that those baptized might receive the forgiveness of their sins. I shall assume that since Brother Lofton has introduced Josephus, he will not object to my bringing forward the lamented J. W. McGarvey on the matter of grammatical construction. Hence I beg leave to submit the following:

But these, who have been taught to deny the divinely established connection between baptism and remission of sins, have resorted to various ingenious devices in order to put a different meaning on passages like this. One of these

devices is the assumption that the preposition "for" connects "remission," not with the term "baptism," but with the term "repentance;" and that repentance, not baptism, is declared to be for the remission of sins. According to this assumption, "repentance for the remission of sins" is an adjunct of "baptism," showing what baptism John preached—a baptism preceded by repentance for the remission of sins. But this is a forced construction of the sentence, and it bears all the marks of having been invented for a purpose. By the natural and grammatical construction, "of repentance" must be regarded as an adjunct of "baptism," showing that it is a baptism of repentance, while "for the remission of sins" declares the object of this baptism. We have examples of the same construction, in both English and Greek, in the following places: "Christ is the end of the law for righteousness." (Rom. 10: 4.) "He [the civil ruler] is the minister of God to thee for good." (Rom. 13: 4.) In each of these examples the preposition "for" connects its object with the leading substantive of the sentence, while the subordinate substantive with its preposition "of" constitutes an adjunct of the principal subject. So, in the instance before us, "for" connects "baptism" with "remission of sins," while "of repentance" is an adjunct of "baptism."

Another device has been to assign to "for" the meaning "on account of," thus making the passage mean that John preached the baptism of repentance on account of the remission of sins which had already taken place. But this is assigning to the Greek preposition (*eis*) rendered "for" a meaning which it never bears, and it makes John announce as a reason for baptism that which could not be a reason for it. How could the fact that a man's sins had already been forgiven be a reason why he should be baptized? Even if forgiveness had preceded baptism, baptism would still have an object of its own, as it has in the system even of those who accept this interpretation, and for this object it would be administered. The course which candor and fair dealing with the word of God require is to accept the meaning which the inspired writer has left on the very surface of the passage, and not seek for forced interpretations in order to save a theory which must be false unless it can find better support than this. ("Commentary on Mark," chapter 1, verse 4.)

To show that those who contend for the Bible doctrine of baptism for the remission of sins are not all identified with the disciples, or those who prefer no party name, I herewith give some testimony from some very eminent Baptists:

"*Baptism of repentance for the* [*unto*] *remission of sins.*" This might be paraphrased: "Proclaiming the duty of all people to repent, and on the ground of this repentance to be baptized, and all with a view to the forgiveness of sins. . . . "*For remission of sins*"—that is, *unto*, in order to, with a view to obtaining remission or "release from," "forgiveness." The baptism of repentance thus grammatically looked forward to the *forgiveness*, and was not based upon it. If the pledge given in baptism was truly kept, forgiveness would follow at the coming of the Messiah, when this change of mind would have prepared the subject of it for faith in Christ." (George R. Bliss, Professor of Biblical Literature and Theology in Crozier Theological Seminary, Chester, Pa., "Commentary on Luke," chapter 3, verse 3.)

This eminent Baptist as clearly and strongly emphasizes baptism in order to remission of sins as do those whom Dr. Lofton calls "Campbellites." But I have more in store for the good brother:

That baptism, as commanded and administered by John, was not an emblem of remission previously granted, but (with repentance) a condition of remission promised, is clear, not only from the use of *eis*, but from John's own words to certain hypocrites, Pharisees and Sadducees, "Who hath warned you to flee from the coming wrath?" and also from our Lord's words: "But the Pharisees and lawyers rejected the counsel of God concerning themselves, not being baptized of him." And in refusing baptism they refused everything. (James W. Willmarth, Member of the Board of the American Baptist Publication Society, and Chairman of its Committee of Publication, "Baptism and Remission," in Baptist Quarterly, Philadelphia, July, 1877.)

These quotations show that there are at least some Baptists who do not believe that Josephus, Dr. Lofton's chief witness, uttered the truth in saying that John's converts received remission of sins before baptism. They do not believe the Doctor's theory that baptism was an "emblem" or "symbol" of remission of sins. Baptism may be an emblem or symbol of a burial and resurrection, but not of remission of sins—a thing which takes place in the mind of God. There must be some prominent element of resemblance or likeness between a symbol and that which it symbolizes. Will Brother Lofton be kind enough to point

out the resemblance between baptism and the remission of sins? Besides all this, where in all of the New Testament has any inspired man let fall from lip or pen one syllable that even remotely resembles such an idea?

Dr. Lofton's First Reply.

I wish to affirm that in using the name "Campbellite" I mean no offense whatever, but only to designate a well-known denomination that takes its teaching primarily from Alexander Campbell, who was the father and founder of the people long called "Campbellites," characterized as they are by all the peculiarities of their recent progenitor, and despite the fiction by which they seek to deny their patronymic and paternity. They call us "Baptists" and stigmatize our name as unscriptural and sectarian; but while they repudiate their name, we *cherish* and *honor* OURS, AND ARE NOT ASHAMED OF IT.

The assumption of my opponent is that, granting the name "Baptist" as scriptural and applicable to a religious denomination, there is no proof that the Baptist organization is scriptural and, therefore, the inheritor of the Baptist name; but, in the course of this discussion, I will show that *the Baptist denomination was fundamentally developed*, and so called by reason of the practice and teachings of John the Baptist, as adopted by Christ and his apostles and formulated in the constitution of the gospel church.

In my tract I not only said that John was called "the Baptist" because he baptized, but that he was a Baptist, and so called because of the *fundamental doctrines* and *principles* which his baptism demanded. Brother Smith assumes that "Baptist" was simply John's "official" name, and not a "religious" name; and that no matter what John taught, it had no connection with his practice or baptism in making him a Baptist. His "official" name was given him by the gospel, and is, therefore, BOTH a SCRIP-

TURAL and RELIGIOUS name—as much so as the name "John." In the very first mention of his ministry he is called "John the Baptist, preaching in the wilderness of Judea, and saying, REPENT ye: for the kingdom of heaven is at hand," before any mention of his baptism. (Matt. 3: 1, 2.) John himself was "sent from God;" his baptism was "of heaven" and not "of men," and therefore a divine institution, administered by a divinely appointed man, having a scriptural title, "the Baptist," which signified and authorized that administration. Alexander Campbell himself called John "the first Baptist preacher."

Hence the word "Baptist" was not simply incidental to John's administration of baptism. This title involved John's representation and propagandism of the doctrines and principles comprehended by his baptism—namely, *repentance* and *faith* in view of Christ and the kingdom of heaven at hand, with the remission of sins symbolized by that baptism which gave visible entrance to that kingdom. John's teaching and practice were inseparable; and his title, as "the Baptist," was inseparable from his propagandism of what he taught and practiced. Men's names usually attach to their teaching and practice, as seen in Lutheranism, Calvinism, Campbellism, and the like; but this was not true of John, whose divine title, "the Baptist," which symbolized his divine teaching and practice, adhered to his propagandism, and so adheres to it unto this day. The word "Baptist" is as much of God as the word "baptism," which symbolizes and signifies its coördinate teachings, and which originates the name "Baptist," the title of its first great administrator and preacher and that of his followers who teach and practice still after the doctrine and manner of John.

My opponent asks the question: "If John became a Baptist because he baptized, would not every one entitled to that name have to be a baptizer?" We are Baptists because we follow the *principles* and *practice* of John the Baptist, just as Brother Smith is a Campbellite by following the principles and practice of Alexander Campbell.

He did not have to become an Alexander Campbell to become a Campbellite.

Another absurd query of my opponent is this: "If believing and practicing what John taught on the subject of repentance and faith make Baptists, how does it happen that believing and practicing the same things make Methodists, Presbyterians, Lutherans, etc.?" This was Baptist belief and practice before there were any Methodists, Presbyterians, Lutherans, etc. Besides this, while believers' baptism is an adjunct of pedobaptism, its fundamental peculiarity is infant baptism; and if the logic of infant baptism could prevail, there would be no believers' baptism. Repentance, faith, and believers' baptism are not the property of pedobaptism where infant baptism can serve its purpose. Believers' baptism is only an incidental peculiarity of pedobaptism.

My position that those whom John baptized received remission of sins before baptism, my opponent not only denies, but assails, first of all, the testimony of Josephus, who says of John's baptism (Ant. 18, 5, 2): "Baptism appears acceptable to God, not in order that those who were baptized might get free from certain sins, but in order that the body might be sanctified, because the soul *beforehand* had already been purified through righteousness." (Translation of Dr. Strong.) Josephus was contemporary with John the Baptist, a disinterested and competent witness, and he expressed the then prevalent view of John's baptism among the Jews; and he is in perfect harmony with John the Baptist himself, who demanded that, in order to his baptism, men should *repent, confess their sins*, and *bring forth fruit worthy of repentance*, THROUGH FAITH in Christ to come and in view of the kingdom of heaven at hand. Change of mind and reformation of life involved, as Josephus puts it, the soul purified through righteousness *already* and *beforehand* in relation to baptism, which, as the outward purification of the body, was the symbol of the inward purification of the soul. Josephus clearly expresses the design of John's baptism; and this is precisely Baptist position. Take the old translation of Josephus, "Suppos-

ing still that the soul was thoroughly purified beforehand by righteousness," it was John's supposition, or understanding, that the soul was so purified before he baptized the penitent believer. He could not *know* the fact.

Against John the Baptist and Josephus my opponent cites 1 Pet. 1: 22: "Seeing ye have purified your souls in your *obedience* to the truth unto unfeigned love of the brethren;" also Rom. 6: 17, 18: "But thanks be to God, that, whereas ye were the servants of sin, ye became *obedient* from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness," together with an interpretation of the latter passage of MacKnight to fit the Campbellite theory—namely, that the soul is purified only through *obedience*, and, first of all, through obedience in baptism. Peter evidently, by the context, refers to "*faith* and *hope* in God" through Christ as the heart obedience of the elect "to the truth unto unfeigned love of the brethren" through which they had purified their souls. It does not refer to outward or physical obedience; and the obedience of Rom. 6: 17 is likewise a *heart obedience* to the truth, to the gospel of grace as opposed to Judaism—that pattern, or *tupon*, of teaching whereunto God had delivered these Roman sinners—through faith in Christ, his death, burial, and resurrection, as symbolized and set forth in baptism. So, for substance (without allusion to baptism), Alford, Lange, DeWette, Haldane, and many of the best commentators on Romans.

My opponent assumes, according to MacKnight, that these Roman sinners were put into this doctrinal mold by baptism itself *in order to being* "fashioned anew," "made free from sin," etc.; and he cites in proof Rom. 6: 4: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." I will add the next sentence (verse 5): "For if we have become united with him in the *likeness* of his death, we shall be also in the *likeness* of his resurrection." Having discussed the great doctrine of salvation by grace, justi-

fication by faith, the apostle proceeds to combat the Antinomian presumption that, because saved by grace and justified by faith, we might go on in sin that grace may abound; but he exposes the heresy by the symbolism of our baptism which represents us as dead to sin and alive to God through Christ. Baptism is the "likeness," or symbol, of Christ's death, burial, and resurrection, and of our union, through faith, with him in that death, burial, and resurrection; and baptism is the only "*likeness*" on earth of death, burial, and resurrection. "The just shall live by *faith*." We die to sin through the death of Christ, and so live anew through his resurrection; but this spiritual product is the effect of faith, and not of baptism, which only displays the fact by its "likeness" and teaching. In this spiritual change the "old man" is said to be crucified and buried "that the body of sin might be done away." But if the change takes place in baptism, you bury the "old man" to kill him, contrary to the natural order of Christ's death, burial, and resurrection; and contrary to the natural order of our spiritual death, burial, and resurrection in and through him by faith, of which baptism is the perfect "likeness," or symbol, and certificate. Baptism symbolizes and declares death, burial, and resurrection, both physical and spiritual; but as we die in order to burial and resurrection, *we never bury in order to death and resurrection*, which would utterly destroy the baptismal "likeness" and analogy.

We have a similar instance of symbolism in the Lord's Supper. Christ said: "Take, eat; this is my body;" "Drink; . . . this is my blood" (Matt. 26: 26, 28); and he said beforehand: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" but he was employing a symbolism to represent, through *faith*, not only our union with Christ, but the continuance of that spiritual life already symbolized as begun in baptism. Baptism and the Lord's Supper, aside from being twin memorials, are the *twin symbols* of Christ's sufferings and death, on the one hand, and of his death, burial, and resurrection on the other; and they both so teach our spir-

itual participation, *through* FAITH, in the benefits of his suffering and death, burial and resurrection. We do not literally dip to spiritually live, nor literally eat to spiritually grow; but through these ordinances we symbolize and declare the great truths they teach, and so spiritually receive the effect of their teaching. Besides our union with Christ and with one another, they respectively symbolize birth and growth, regeneration and sanctification, but *they produce* neither. With or without faith, they have no sacramental efficacy; and while they are living pictures and object lessons, their observance and obligation belong only and alike to Christians, and never to unconverted people.

The difficulty with my ritualistic friends is that, in their interpretation of scripture language, they LITERALIZE *symbolism* and confound figures with the truths and facts these figures signify. According to Dr. Strong, that greatest of theologians and philosophers ("Syst. Theol.," page 531): "Passages like Matt. 3: 11; Mark 1: 4; 16: 16; John 3: 5; Acts 2: 38; 22: 16; Eph. 5: 26; Titus 3: 5; and Heb. 10: 22, 23, are to be explained as particular instances of the general fact that, in scriptural language, a single part of a complex action, and even that part of it which is most obvious to the senses, is often mentioned for the whole of it, and thus, in this case, the whole of the solemn transaction is designated by the external symbol. In other words, the entire change, internal and external, spiritual and ritual, is referred to in language belonging strictly only to the outward aspect of it. So the other ordinance is referred to by simply naming the visible "breaking of bread;" and the whole transaction of the ordination of ministers is termed the "imposition of hands." (Cf. Acts 2: 42; 1 Tim. 4: 14.) The sign is often put for the thing signified.

My opponent cites his own witness, McGarvey, in his interpretation of Mark 1: 4: "John did baptize in the wilderness, and preach the baptism of repentance unto remission of sins." He assumes that the expression, "of *repentance*," is the adjunct of "*baptism*," and that "*remission of sins*" is the object of baptism and not of *repentance*, and must be rendered "baptism for the remis-

sion of sins." This means that remission of sins is by baptism alone, and independent of repentance, which, he says, is only an adjunct of baptism. In support of this interpretation my opponent cites Drs. Bliss and Willmarth, Baptists—all of whom I shall answer at once.

In the nature of the case, and in the use of symbolic language employed, the above interpretation is impossible. John the Baptist required repentance and confession of sin, also fruits worthy of repentance involving faith in Christ to come, which implied not only outward reformation of life, but inward righteousness of the soul purified, as shown by Josephus, all *before* baptism. This being so, John's baptism presupposed repentance, and must have been administered *on account of* (*eis*) repentance (Matt. 3: 11); and if baptism presupposed repentance, it presupposed remission of sins secured by repentance, of which baptism was the declarative sign, or symbol, because of repentance and remission of sins. See Matt. 12: 41 on this use of *eis*. "Baptism of repentance" means a baptism associated with and subordinate to repentance, and hence in the expression, "baptism of repentance unto [*eis*] remission of sins," repentance is the ground of remission of which baptism, the accompaniment of repentance, is the sign. Otherwise, according to Matt. 3: 11 and Mark 1: 4, baptism is in order to both repentance and remission of sins, which is absurd.

The Scriptures show that *repentance* and *faith* (Mark 1: 15; Luke 24: 47; Acts 3: 19; 10: 43) are the sole condition of remission of sins, with no reference to baptism at all. If John baptized (*eis*) with reference to repentance (Matt. 3: 11), and repentance is a condition of remission (Luke 24: 47), then baptism can only symbolize and declare what repentance secures (in connection with faith), remission of sins. The interpretation of Dr. McGarvey (Mark 1: 4) makes baptism the sole ground of remission, repentance being only the adjunct of baptism. Aside from the fact that baptism is not a condition of remission at all, he cuts out repentance, the only ground here mentioned.

All this applies to Bliss and Willmarth, who are but two

among the millions of Baptists, with all their scholarship and centuries of history, who teach to the contrary, and who repudiate this heresy. I think I have proven to the reverse of Dr. Bliss—namely, that "forgiveness," which is grounded in repentance, was not based upon baptism; and that this forgiveness was immediate upon repentance, and not postponed to the coming of Christ upon the ground of "keeping the pledge in baptism." I am certain, against Willmarth, that baptism is the symbol of remission, as it represents the cleansing from sin, but does not produce it, just as it is also the symbol of birth, or death, burial, and resurrection, a declarative sign of all these things, but not the ground of their production. I grant with Willmarth that the hypocritical Pharisees and lawyers rejected the counsel of God concerning themselves by not being baptized of John; but I deny that in simply refusing baptism they refused everything. The ground of their rejection was their refusal to repent and bring forth fruits worthy of repentance which John demanded in order to his baptism —in claiming baptism upon the ground that they were the children of Abraham, which the Baptist repudiated. John was neither ritualist nor federalist.

John's baptism was Christian baptism. It was a baptism administered upon faith in the Messiah at hand, as well as a baptism of repentance for sin. The only difference between John's and Christ's baptism is that John baptized with reference to Christ about to come and Christ's disciples baptized with reference to Christ already come. The rebaptism of Acts 19: 1-5 was that of persons misled as to the nature of John's doctrine and baptism, and had submitted to a baptism which seems to have had no reference to Christ or faith in him at all, much less any knowledge of the Holy Spirit. This was neither in accord with John's doctrine or baptism which pointed to Christ, and also to the baptism of the Holy Spirit which should take place through Christ. Much of John's ministry and baptism occurred after Christ had come and was himself baptized and his ministry begun. John preached the first gospel sermon from the text: "Behold the Lamb of God, which

taketh away the sin of the world." And he continued to preach and baptize with reference to Christ already come, just as he had so preached and baptized with reference to Christ about to come. He simply "decreased" as Christ "increased;" and his ministry and baptism were gradually and finally absorbed by the ministry and baptism of Christ. THEY WERE ONE AND THE SAME, except the baptism of the Holy Spirit, which never fully came until the day of Pentecost.

Mr. Smith's Second Review.

Brother Lofton's apology for calling Christians "Campbellites" is based upon nothing more than an absolute *assumption*—viz., "a well-known denomination that takes its teaching primarily from Alexander Campbell, who was the father and founder of the people long called 'Campbellites.'" He should have made at least *some* effort to prove this sweeping assertion if he expects the candid readers of this book to believe that his "apology" is well founded. Of course I cannot prevent Dr. Lofton nor any one else from calling me a "Campbellite," but I can refuse to *acknowledge* and *wear* this or any other sectarian or denominational name, and this I *intend to do* so long as I live. The candid and impartial reader will readily see that simple justice demanded that, before calling me a "Campbellite," Dr. Lofton should have given clear evidence that I *believe* and *practice* things in religion *originated* by Mr. Campbell. But since he has not shown that I am a member of any religious institution founded by Alexander Campbell, or that I get my religious teaching "primarily" or otherwise from him, his "apology" for calling me a "Campbellite" cannot atone for the offense.

Now, in order to test the Doctor's baseless "assumption," I will draw a parallel and leave the honest reader to determine how much truth there is in that *assumption*. We find in the eighth chapter of the book called "Acts of the Apostles" the evangelist Philip preaching Jesus to a noble-

man called "the eunuch," and as they went on their way they came unto a certain water, and the eunuch said: "Behold, here is water; what doth hinder me to be baptized?" The record further says that Philip baptized the eunuch, and that he went on his way rejoicing. This man believed in the Lord Jesus Christ, repented of his sins, and was buried in baptism. Was *he* a "Campbellite?" The Doctor will answer, "No." Very well, I believed in the Lord Jesus Christ, repented of my sins, and was buried in baptism. I did nothing *more* than did the eunuch, but *exactly what he did;* and if what he did *did not* make *him* a "Campbellite," how does it happen that these things made *me* a "Campbellite?" Here is work for you, Brother Lofton, and you should solve this knotty problem or admit that you have made a mistake. The eunuch did not, in so far as the record goes, rejoice until baptized, and this fact is very significant. The promise of the remission of sins was *after* baptism, and he did not rejoice until he came to the promise: "He that believeth and is baptized shall be saved." (Mark 16: 16.) If Doctor Lofton insists that because I was baptized "for the remission of sins," that, therefore, I must be a "Campbellite," because Campbell taught this, I will inform him that when I was baptized I had never read, heard read nor preached, *one line* that Mr. Campbell ever wrote. I could not have repeated a single verse in the Bible the day I was baptized. Having heard Brother J. C. McQuiddy preach a sermon in which he quoted the language of the apostle Peter to inquiring sinners (Acts 2: 36-38), I *believed* what Peter said and *did* what he commanded, understanding then, *before* I ever knew anything of Alexander Campbell's teaching regarding baptism or anything else, that baptism was *for the remission of sins.* Furthermore, I did not believe this *because* Brother McQuiddy said it, but because Brother Simon Peter said it in these words: "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins." (Acts 2: 38.) Therefore, I cannot accept Dr. Lofton's "apology," but feel that, in justice to himself as well as to others, he should refrain from calling the disciples of

Christ "Campbellites" until he succeeds in convicting them of following the teaching of an uninspired man. I call upon Brother Lofton to show *one thing* that I *believe* and *practice* in religion that Alexander Campbell *originated;* and until he succeeds in so doing, good manners should restrain him from calling me a "Campbellite."

He says: "They call us Baptists and stigmatize our name as unscriptural and sectarian." To a part of this I plead guilty. They call *themselves* "Baptists," and, according to Dr. Lofton, "cherish and honor" this name; therefore, in calling them "Baptists," I am doing exactly what they want me and every one else to do. I do claim and have shown by the clearest proof that the use Dr. Lofton makes of the name "Baptist" is sectarian and, therefore, unscriptural, because the Scriptures condemn "sects." But one person in all the Bible was called "Baptist," and, according to Dr. Lofton himself, he was so called because he baptized people. The name "Baptist" was *never* by divine authority applied to a religious institution, and as Dr. Lofton uses it for this purpose, it is *unscriptural.* My friend *will not* say that the name "Baptist" includes all of the children of God on earth, and, therefore, it becomes *sectarian* in that it differentiates some who claim to be children of God from many others whom they recognize as the children of God also.

The Doctor surprises us beyond measure when he claims that John was called a "Baptist" before he baptized any one, for be it remembered that in the very opening sentences of his tract he says: "His name was John, and he was called 'the Baptist,' because he baptized in Jordan." If he was called "the Baptist" *because* he baptized, then he could not have been a "Baptist" before that which made him a Baptist existed. Matthew wrote his Gospel long after John was dead, and hence uses the past tense. "In those days cometh John the Baptist, preaching in the wilderness of Judea." (Matt. 3: 1.) John had acquired the name "Baptist," as Dr. Lofton has told us, from exercising the office of a baptizer, and Matthew wrote of him as such. The forerunner of Christ was referred to before he bap-

tized as "the voice of one crying in the wilderness" (John 1: 23), and, "There came a man, sent from God, whose name was John" (verse 6). Of course the name "Baptist," or rather "Immerser," is scriptural *when applied to one* who baptizes or immerses, but otherwise it *is not* a scriptural name. This fact my friend has not disproved, neither can he disprove it.

No objection, let it be said, is offered against any one being called a "Baptist" who *baptizes*, but against the practice of applying this name to a religious institution or the members of the institution who *do not* baptize. Therefore, the Doctor must produce proof from the word of God that any religious institution was "fundamentally" or otherwise "developed" and called "the Baptist denomination by reason of the practice and teaching of John the Baptist." I cannot envy him his task, because it is one of *impossibility*. In his tract, in answer to the question, "When and where did the Baptists take their name?" he says: "For centuries they were called Anabaptists, Antipedobaptists, and usually designated, in different countries and periods, by the name of some great leader, or body, holding Baptist principles or peculiarities; but it was not until the seventeenth century, in England, when, after centuries of struggle and blood, 'the woman in the wilderness' came finally and fully into the open and took the general denominational name of Baptist as we now have it." Now compare this with what the Doctor says in another place—viz.: "I not only said that John was called 'The Baptist' because he baptized, but that he was a Baptist, and so called because of the *fundamental doctrines* and *principles* which his baptism demanded." Think of one being called a "Baptist" *because* of the "fundamental doctrines and principles" which he taught, and yet *not one* of all the tens of thousands who taught these same "fundamental doctrines and principles" *was ever* called a "Baptist" until the seventeenth century! According to my friend's own statement, sixteen centuries of the Christian era rolled away before any religious people were called "Baptists," and yet he says that the doctrine John taught *involved* the denomina-

tional name "Baptist!" His appeal to Alexander Campbell for help in his hour of distress can furnish him no relief, for it is a well-known fact that, in emerging from the fog and mists of sectarianism, Mr. Campbell camped for a while with the Baptists, and it was during his sojourn with them that he wrote that John was "the first Baptist preacher." After he learned the way of the Lord more perfectly, Mr. Campbell exchanged the language of Ashdod for that of the New Testament, a thing which Brother Lofton and all of his brethren should do. Besides all this, the prophets taught through the patriarchal and Jewish dispensations "faith and repentance," and this faith looked to the coming Messiah. Will our brother explain why none of these were called "Baptist," if the fundamental doctrine of faith and repentance involved the name "Baptist?" The Doctor says: "We are Baptists because we follow the principles and practice of John the Baptist." The "principles" taught by John were faith and repentance, while his "practice" was that of immersing the people; hence, as only the regularly ordained preachers in the Doctor's church practice the immersing of people, it follows that *they only* are entitled to the name "Baptist." What, then, shall we call the "lay" members of Dr. Lofton's church?

"In answer to my question, "If believing and practicing what John taught on the subject of repentance and faith make 'Baptists,' how does it happen that believing and practicing the same things make Methodists, Presbyterians, and Lutherans?" he says: "This was Baptist belief and practice before there were any Methodists, Presbyterians, Lutherans," etc. Well, it could not have been "Baptist" belief and practice *before* there were any Baptists; and if these things taught by the *prophets* did not make "Baptists," it is difficult indeed to see how they can make "Baptists" *now*.

My erring friend says that I deny his position "that those whom John baptized received remission of sins before baptism." Indeed I do, and not only I, but some of the ablest men in the Baptist Church do the same thing. The only witness he introduced in his tract to prove his

position on this point was the infidel Jewish historian, Josephus, and up to this moment he has found none other upon whom he can lean for support. Hear him: "Josephus clearly expresses the design of John's baptism; and this is precisely Baptist position." Did Josephus speak or write guided by divine inspiration when he said, "Baptism appears acceptable to God, not in order that those who were baptized might get free from certain sins?" If not, then I prefer the testimony of the Holy Spirit, especially since he *contradicts* Josephus. The Holy Spirit says: "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins." (Mark 1: 4, A. R. V.) This is too plain to be explained away by Josephus, Dr. Lofton, or any one else. It simply means what it says, and it says that the baptism which was associated with and dependent upon repentance was *for the remission of sins.* John's "supposition or understanding" of the matter must be determined by *what the Holy Spirit said*—viz., "for the remission of sins." The Doctor throws overboard Bliss and Willmarth, two of the ablest and most scholarly men the Baptists ever had, and takes in their stead Josephus! Well, I shall add more testimony from the Baptists relative to the purpose or design of John's baptism, and now introduce the testimony of Dr. Thomas Armitage, who was president of the American Bible Union from 1856 to 1875, of whom the Baptist Encyclopedia says: "He is a scholarly man, full of information, with a powerful intellect; and one of the greatest preachers in the United States; regarded by many as the foremost man in the American pulpit." He says: "He made their immersion in water the exterior method of 'confessing' the reality of an honest, heartfelt reform. Here, then, he required a spiritual revolution, a baptism for the 'remission' or forgiveness of sins, and the implanting of a new principle of life in keeping with the kingdom of heaven at hand." ("History of the Baptists," page 22.) Thus this great Baptist comments on the design of John's baptism in his history, which is a standard work, and he is in perfect accord not only with Bliss and Willmarth, but with the majority of

biblical scholars and translators of the holy oracles. Yes, I put over against Josephus the inspired apostle who wrote, "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren" (1 Pet. 1: 22), and enforced the fact that it takes *obedience* to purify the soul by the testimony of another inspired apostle who wrote: "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) There can be no disguising the fact that these were not freed from or forgiven of their sins *until* they had *obeyed* "that form of teaching," and the question is: What was that form? I say it was baptism, to which reference is made in the same chapter, in verses 3-5, and Brother Lofton unintentionally supports me in this contention. He refers to the "pattern, or tupon [type], of teaching whereunto God had delivered these Roman sinners," and he makes the teaching the "death, burial, and resurrection of Christ," which he says is "symbolized and set forth in baptism." Then death to the love of sin, burial in baptism, and resurrection from the grave of water must be the pattern, form, or type, which they obeyed in order to be made *free* from sin. His contention that this obedience is not outward or physical, but "heart obedience," does not relieve him from his trouble. There can be no such thing as obedience to God without the heart being involved, because it would simply be no *obedience* at all. If Dr. Lofton sings, prays, and eats the Lord's Supper acceptably to God, he must do these things from the heart, and yet each of them involves a *physical* act. The passage from MacKnight in which he says, "The apostle represents the gospel doctrine as a mold, into which the Romans were put in their baptism, in order to their being fashioned anew," was not given to "fit the Campbellite theory," as the Doctor asserts, but to show how *honest* translators and commentators handle the word of God. He was a great Presbyterian, and unwilling to pervert the truth in the defense of a human theory. My friend objects to having

the soul purified in God's way, which is by "obedience" to him. Of course God does the purifying, sanctifying, and saving, but he has seen proper to do this *when we obey* him; and as I have previously shown, salvation by grace *does not exclude*, but *includes*, acts of obedience which require physical or overt expression. Salvation by grace is inseparable from the death of Christ, and we come into his death, or rather the benefits of his death, by baptism. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.)

The Doctor is in error when he says: "We die to sin through the death of Christ." We die to sin—that is, the love and practice of sin—when we believe and repent; but we do not come into the new state with the blessings of remission of sins and the hope of eternal life until we are raised from our burial in baptism. The Doctor should know that we claim no spiritual or moral change takes place in baptism, but that the heart must be prepared by faith and repentance for baptism. My friend says: "We never bury in order to death and resurrection." Well, who does? I am quite sure that the people he calls "Campbellites" do no such thing, and if what he says on this point is intended to represent their teaching, he has missed it the width of the heavens. Paul says: "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 5.) This states most clearly that *union* with Christ is effected when we *assume* the likeness of his death, and this is done when we are *buried* in baptism in imitation of his *burial* in the heart of the earth. For fear Brother Lofton will call this "Campbellism," I will let the learned James MacKnight speak:

1. *Have been planted together in the likeness of his death.* The burying of Christ and of believers, first in the water of baptism and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection.

2. *We shall also be in the likeness of his resurrection.* Of the resurrection of believers, Christ's resurrection is both an example and a proof. Wherefore our baptism,

called in the preceding clause 'a planting together in the likeness of his death,' being both a memorial of Christ's death and resurrection and a prefiguration of our own, it teaches us that we shall die indeed through the malignity of sin, as Christ died; but through the merit of his death, and the efficacy of his power as Savior, we shall at the last day be raised from the dead as he was, to live with him and with God eternally. Our baptism setting these things before us, the daily recollection of it ought to stir us up to every religious and virtuous action, that we may be meet for the society of God and Christ through all eternity. "Commentary on the Epistles," on Rom. 6: 5.)

Thus this learned Presbyterian sustains my position that "in the likeness of his death" refers to baptism, by which we become *united* to Christ.

I introduced J. W. McGarvey on a matter of grammatical criticism relative to the passage regarding John's baptism (Mark 1: 4), and the reader cannot fail to note how utterly Brother Lofton has failed to answer him. The point was made that the Greek preposition *eis* is never used to express the idea that one thing is done because of another thing having been done, which would have to be true in order for the Doctor to prove that John baptized "because of" remission of sins.

The Doctor contends that "the Scriptures show that repentance and faith are the sole conditions of the remission of sins," and cites a number of passages to prove it. Now, if I shall show that any one of these does not sustain my friend's contention, I have proven that they all fail him, because they are kindred passages. But to be liberal, I shall notice more than one. "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 46, 47.) This passage does not mention "faith," one of the Doctor's sole conditions of salvation, at all. Doubtless he will contend that, while it is not mentioned, it is implied. How will he determine this? He will have to go to Jerusalem *after* the death of Christ, where this preaching was to begin, and see if "faith," one of his sole conditions of remission of sins, is

mentioned. This takes him to the Acts of Apostles, and what does he find? "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) To "know assuredly" is to believe with all the heart, and, therefore, the Doctor has found his condition of "faith" even though it does *precede* repentance. What next? "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye." "There is the other condition!" exclaims Dr. Lofton. But the Doctor interrupted Peter, and we must let him finish his answer to those believers. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2: 37, 38.) Unfortunately for the Doctor's position, in addition to finding the missing condition of faith, from Luke 24: 47 he finds another condition between the sinner and the remission of sins—viz., *baptism.* So he finds that remission of sins was preached in the name of Christ upon the conditions of faith, repentance, and baptism. The fact that baptism was not mentioned in Luke 24: 47 does not prove that it was not *implied,* any more than the fact that faith was not mentioned fails to prove it was not implied. Another passage upon which he relies is this: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." (Acts 3: 19.) This passage shows that instead of "remission of sins" following immediately upon "repentance," they were told to "turn again" that their sins might be blotted out. Mark you, the apostle did not say, "Repent, that your sins may be blotted out," but he said: "Repent, and *turn again,* that your sins may be blotted out." They were to do something *after* they repented, and what was it? Evidently it was exactly what they were told to do in Acts 2: 38—viz.: "Repent ye, and be baptized, that your sins may be blotted out," or, which is equivalent, "for the remission of your sins." This must be true, for an inspired

man would not tell sinners at one time to do certain things in order to be saved and then tell them to do less at another time.

The Doctor also made the statement that "John's baptism was Christian baptism." This is not true, for John did not baptize into the name of Christ, nor yet in the name or by the authority of Christ, which would have been necessary in order for his baptism to be Christian baptism. The Doctor assumes without one word of proof that those mentioned in Acts 19: 1-5 had been "misled as to the nature of John's doctrine and baptism" as the reason why they were commanded to be baptized "into the name of the Lord Jesus." To put this matter at rest, I will submit the following: "Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more perfectly." (Acts 18: 24-26.) This man's lack of knowledge is qualified by the statement, "knowing *only* the baptism of John," which shows that he was making no distinction between the baptism of John and the baptism authorized by Christ. This knowledge was supplied by Priscilla and Aquila, who taught him the way of the Lord more perfectly, just as many humble disciples could teach Brother Lofton the way of the Lord more perfectly if he would only let them.

Dr. Lofton's Second Reply.

Brother Smith declines my apology for calling his people "Campbellites" in my saying that they are "a well-known denomination, so called from Alexander Campbell, whose teaching and practice they have followed." I only state a commonly recognized fact. They teach substantial-

ly what he taught, and have so taught by unbroken succession from him as their organizer and founder from his day to this. If not, where did they originate? They have assumed the name "Christian;" but Alexander Campbell himself advised them against the use of the name as a denominational distinction; and so by courtesy they have been called "Disciples," "Reformers," and the like. Some of them call the others a most sectarian sect, if I read the Gospel Advocate aright.

My opponent draws a parallel between the eunuch and himself, as to faith and baptism, and asks if the eunuch was a Campbellite. Of course not. Philip did not preach baptism for the remission of sins as Alexander Campbell did; and the eunuch went on his way rejoicing because he was conscious of being saved and had done his duty. My brother says that when he was baptized, he was wholly ignorant of Alexander Campbell and his teaching and could not repeat a verse of Scripture; but on hearing Elder J. C. McQuiddy preach from Acts 2: 38 he believed and was baptized for the remission of sins. Of course he believed what Peter said according to McQuiddy, like thousands of others have done who knew no more about the Bible, at the time, than he claims to have known. Following McQuiddy's interpretation, my opponent became a Campbellite, consciously or not, so being made by McQuiddy, the most vigorous of Campbellites and of the "straitest sect."

My opponent pleads guilty to my charge that the Campbellites not only call us "Baptists," as we prefer, but "stigmatize our name as unscriptural and sectarian." His argument is that the name "Baptist" is unscriptural and sectarian because the Bible "condemns sects;" that "the name was never by divine authority applied to a religious institution;" that it does not include all the children of God on earth, so recognized by Baptists. I reply that the name "Christian" was never applied by the Scriptures to a religious institution, but it is a good scriptural designation; and so of the word "Baptist," which does include all the children of God scripturally baptized upon faith and so

related to the New Testament churches as Baptists maintain them. If Baptists are right, as they hold, they are not a "sect," whatever the differentiation otherwise with other Christians.

Elder Smith says that I surprise him in claiming that John was called a Baptist before he baptized any one. I said nothing of the kind, but said that "in the very first *mention* of his ministry he is called 'John the Baptist preaching in the wilderness,'" etc.; and I used this fact to show the emphasis of his title, "the Baptist," in the propagandism of his teaching as signalized by his baptism. My opponent says: "Of course the name 'Baptist' is *scriptural* when *applied to one who baptizes*, but otherwise it is not a scriptural name." Thanks for the partial admission! All our administrators of baptism, then, are Baptists, just like John; but I hold all those we baptize are Baptists, since the ordinance signifies the fundamental principles which chiefly make Baptists, and which, with Baptists, are more important than baptism itself; and, if so, then the application of the name "Baptist" to our churches is perfectly scriptural.

But my opponent still denies that the Baptist denomination was fundamentally or otherwise developed by reason of the teaching and practice of John the Baptist. He quotes my statement that it was not until the seventeenth century that we "took the general denominational name of Baptist as we now have it;" that "for centuries we were called 'Anabaptists,' 'Antipedobaptists,' and by other names holding to Baptist principles and peculiarities;" and so he says my claim involves a gap of sixteen centuries in the absence of the Baptist name; but history, as it looks back, characterizes us as "*Baptists*," by whatever name called, and as following the teaching and practice of John the Baptist, of Christ, and the apostles, holding the word of God as the only pattern of faith. Occasionally writers of those centuries spoke of us as "Baptistici," "Taufer," "Dooper," and the like; and the word "Anabaptist," the martyr stigma of those centuries, was only the word "Baptist," with its prefix *ana*, which was lost in the

seventeenth century, when we began to be called simply "Baptists," as we had always been. Alexander Campbell was right when he called John "the first Baptist preacher." Pity he ever deserted the ancient Baptist camp and learned the way of the Lord more imperfectly. Brother Smith is quick to apologize for or defend Alexander Campbell. Touch a "Christian," as sectarianized, and you will find a Campbellite every time.

Again I repeat that Josephus was an able, competent, and disinterested witness of the position of John the Baptist—namely, that "baptism was acceptable to God, not in order that those who were baptized might be free from certain sins, but in order that the body might be sanctified [washed], because the soul *beforehand* had *already* been purified through righteousness." In other words, the outward baptism of the body was symbolic of the inward cleansing of the soul, which is precisely Baptist position; and it cannot be shown that Josephus, as a historian, had any motive in perverting John's teaching and practice, and must have, as John's contemporary, known John's well-known position at the time. Not only so, but Josephus is in perfect accord with the Scriptures, which teach that John baptized unto, or on account of, repentance, including faith in Christ to come, which required confession of sin and reformation of life, or righteousness of soul, before baptism; and this baptism which presupposed repentance, and which is called the "baptism of repentance unto remission of sins," presupposed remission of sins and symbolized the fact as the effect of repentance, in perfect accord with Josephus' statement. Any other interpretation makes baptism both essential to repentance and remission of sins, which is absurd—Bliss, Willmarth, and McGarvey to the contrary notwithstanding.

My opponent's use of Dr. Armitage, like that of Dr. Hovey, absolutely fails in the light of their writings. Dr. Armitage distinctly says: "The apostle (Peter) insists that the purity of your conscience as a *saved* man must correspond to the profession which you make when you are *buried* with Christ in baptism." ("Baptist History,"

page 140.) In the passage cited by my opponent from his history (page 22), it is clear that he meant nothing more by John's baptism than "the *exterior* method of confessing" an *inward* "reality," which involved a "spiritual revolution" and the "implanting of a new principle of life" through the remission of sins as symbolized by baptism. No man ever lived further from the doctrine of the remission of sins by baptism than Armitage.

My opponent cites again 1 Pet. 1: 22 and Rom. 6: 17, 18, against Josephus and in favor of his theory of external obedience in baptism, in order to purification of soul and freedom from sin. As I have shown before, Peter refers to faith and hope in God, through Christ, as the heart obedience of the elect through which they were purified in soul, without the slightest inference of outward or physical obedience; and the obedience of Rom. 6: 17, 18 is likewise a heart obedience to the gospel of grace and of justification through faith—that pattern or type of teaching whereunto God had delivered the Romans—as apposed to works or legalism; and this heart obedience had been wrought through faith in Christ—in his death, burial, and resurrection—as symbolized and set forth by baptism in the beginning of the chapter. Against MacKnight, Alford, Lange, DeWette, Olshausen, Meyer, Calvin, Haldane, and a host of others take the view that the gospel—this Pauline type of teaching—is here meant without any reference to baptism; and the heart obedience of the Romans was that of faith, the first exercise of obedience commanded of God and essential to salvation. See "obedience of faith" (Rom. 1: 5); "unto obedience of faith" (Rom. 16: 26); "obedient unto the faith" (Acts 6: 7). There are many forms of external obedience; but there must first be the passive obedience of saving faith in the heart, "*unto righteousncss*," before there can be any active obedience unto confession, baptism, or good work, "acceptable unto God."

Brother Smith says that I am in error when I say, "We die to sin through the death of Christ;" but I said: "This spiritual product is the effect of faith, and not of

baptism, which only displays the fact by its 'likeness' and teaching." He says: "We die to sin—that is, to the love and practice of sin—when we believe and repent; but we do not come into the new state with the blessings of remission of sins and the hope of eternal life until we are raised from our burial in baptism." No spiritual or moral change, he says, takes place in baptism—only the heart must be prepared by faith and repentance for baptism. He denies that in baptism he buries in order to death and resurrection, and claims union with Christ when he assumes the "likeness" of Christ's death, through baptism, in imitation of his burial in the earth.

If I understand, then, the moral and spiritual change takes place in faith and repentance—the soul dying to sin and becoming alive to righteousness, being regenerated; and here we have a believing, penitent, loving soul subject to damnation for want of forgiveness, change of state, and union with Christ, attained only in water. With all the preparation of heart, moral and spiritual change of soul, the believing penitent is still dead to grace and damned by law, still separated from Christ, and must be buried in water in order to die to the law, be united to Christ, and reach a state of grace. There is nothing like this anomaly in Scripture; and it is abhorrent to the symbolism of baptism which represents us as *already* dead to sin and free from the law—as born of God and united to Christ—when we are buried with him in the "likeness" of his death and raised with him in the "likeness" of his resurrection. The citation from MacKnight (Rom. 6: 5) makes "*reviviscence*" of soul from planting in baptism, like "*reviviscence*" of body from planting in the grave, bald baptismal regeneration, and indorsed by Brother Smith! I deny, however, that the Dutch Baptists ever held such a heresy; and Dr. Christian says that the citation from the Dutch book, 1523 A.D., on being further read and understood, is Baptistically orthodox. Brother Smith's theory is impossible of "moral and spiritual change" growing out of his discursive belief and repentance, through the truth, without the direct operation of

the Holy Spirit in conversion; and his delusion is still greater in the theory that such a "change" could be affected or perfected in water, however badly it needs water to help it. Campbellism knows nothing of *spiritual* "change."

My opponent says I utterly failed to answer J. W. McGarvey on a grammatical criticism relative to the baptism of John (Mark 1: 4), and I refer the reader to that point of my discussion to judge for himself. The point, my opponent says, was that the Greek preposition *eis* is never used to express the idea that one thing is done because of another having been done; and in my position that John baptized (*eis*) because of repentance, I cited a similar use of *eis* (Matt. 12: 41), in which it is said that the Ninevites repented (*eis*) at the preaching of Jonah—that is, because of the preaching of Jonah. Here one thing was done because of another thing having been done—expressed by *eis*.

My opponent then turned to the passages of Scripture which I cited in proof of the fact that remission is solely conditioned upon repentance and faith. He says my first citation (Luke 24: 46, 47) does not mention faith, one of my conditions, which I hold implied if not expressed. He assumes to show, however, that it was supplied, and how, on the day of Pentecost, but put before repentance, which was followed by baptism, his third condition of sin's remission. He cites Acts 2: 36 in proof: "Let all the house of Israel know assuredly that God hath made him both Lord and Christ," etc. To "know assuredly," he says, is *faith* that here *precedes* repentance; for "when they heard this" and "were pierced in their heart," they asked what they should do, and Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins." To "know assuredly" the fact of Christ's crucifixion and Lordship was not faith *eis* Christ for salvation, but only that belief of the truth which led these people to conviction of sin, piercing their hearts. In their darkness and doubt they asked Peter what they should do—that is, to be saved—and he replied

with the old first condition first: "Repent ye, and be baptized every one of you in the name of Jesus Christ [trusting in him] for the remission of your sins," precisely as in Acts 10: 43-47, where faith (implying previous repentance) is mentioned as the only condition of remission, and where baptism follows *conversion*.

The same old order of repentance and faith was observed on and after, as before, the day of Pentecost. Paul says (Acts 20: 21), "Testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ;" and there never was a conversion in which (with a preceding belief of the truth-producing conviction) repentance and faith, in this order, did not operate. In this order they always imply each other, as the medium of salvation by grace and the *ground* of sin's remission; and in this order they always imply baptism as the *sign* of sin's remission. Saving faith before repentance is not only illogical and absurd, but unscriptural and impossible; for repentance toward God, based upon a conviction of the truth, leads to saving faith which accepts Christ as a personal Redeemer. Saving faith begins in repentance, and repentance ends in saving faith; and both leave their genesis in that belief of the truth which leads to conviction of sin and the necessity for Christ. This is the work of God in the heart—the regeneration of the soul and the cleansing from sin—finished at saving faith; and the work of conversion, on man's part, is confession, baptism, and good deeds, which are the sign and evidence of the fact —not the cause, lest men should boast and glory.

On this very point my opponent refers to my citation of Acts 3: 19: "Repent ye therefore, and *turn again*, that your sins may be blotted out," etc. He insists that "turn again" means baptism, in order to remission of sins; but the text is the same as a hundred like it, both in the Old and the New Testaments, in which God forgives sin upon repentance evidenced by turning or conversion. No man ever realized repentance, involving saving faith in Christ, that God did not immediately forgive; and no man ever had such repentance that did not turn, or was not con-

verted, and so follow Christ in baptism, if not misguided in duty. Blood alone blots out sin, through faith, the sole medium or condition of salvation; and baptism cannot be the condition of a condition without making the condition of "none effect." All of grace and none of any kind of work, lest man should glory!

I said that John's baptism was "Christian baptism," but Elder Smith denies upon the ground that John "did not baptize into the name of Christ, nor yet in the name or by the authority of Christ." Nevertheless, John baptized unto Christ to come, baptized Christ himself, and his baptism was adopted and perpetuated by Christ and his apostles. Not only so, but it was held valid as administered by John upon all Christ's disciples who constituted the membership of the first church, according to the admission of Brother Smith himself. Granting everything he says of Acts 19: 1-5; 18: 24-26, as applicable to the case, the only defect of the Ephesus baptism was the anachronism of baptizing twelve men with reference to Christ to come instead of Christ already come; but this in no way affects the mode, design, or validity of John's baptism, as Christian baptism, submitted to and adopted by Christ and held valid by his apostles on the day of Pentecost.

The formula upon which my brother seems to lay sacramental stress (in the name of the Trinity) was not observed by Paul at Ephesus, where he baptized the twelve simply "in the name of the Lord Jesus," in order to emphasize the change as to time; but this triune formula was the result of gradual development as to baptism. The Father gave John the first administration of baptism; John gave it to the Son; and when the dispensation of the Holy Spirit came, the administration of the ordinance assumed the threefold formula of Father, Son, and Holy Spirit—always having been the same baptism, symbolic of death, burial, and resurrection, of regeneration and remission, and of our union with Christ, and never affected by the red tape of officialism or sacramentalism.

(See Mr. Smith's Review of the foregoing on page 271.)

II.

"BELIEVERS' BAPTISM AS OPPOSED TO INFANT BAPTISM."

Mr. Smith's First Review.

Dr. Lofton says that "John established two great fundamental Baptist principles:" (1) "Believers' baptism as opposed to infant baptism;" (2) "Believers' baptism as opposed to baptismal remission or regeneration."

I fully agree with the author that, in baptizing only those who believed and repented, John announced a great fundamental principle, but am wholly unable to see by what authority it is termed a "Baptist principle." John was not the first teacher sent of God to demand faith and repentance, as Dr. Lofton well knows. God has always required men to believe, and, when they sinned, to repent. Why, then, conclude from the fact that John reiterated and emphasized these commands that they are Baptistic? Furthermore, as has been shown, these principles are not peculiar to the Baptist Church, seeing there are those who are not Baptists that hold these principles.

All the author says *against* the practice of infant baptism is heartily indorsed, but some of the *reasons* he assigns for opposing the practice are clearly unscriptural. All he says against the doctrine of "baptismal regeneration" receives an emphatic indorsement by the writer fully as well. But when the Doctor asserts that Christ and the apostles held "repentance and faith" as "the only credentials by which to enter the covenant of grace and the kingdom of heaven," he is in error. Jesus Christ taught: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Since the author has appealed to the scholarship of the world to prove that the word "bap-

tize" means to "immerse," surely he will not object to my appealing to the same source to prove that the word "water" in John 3: 5 means "baptism." Therefore the first witness I introduce is J. R. Graves, who was recognized as one of the ablest Baptists of the South. Hear him:

If Brother Vaughn convinced us that "born of water" refers to anything but the baptism of one previously born of the Spirit, we never *knew* it, and we would have owned it to him and our readers. It means nothing else, and no Baptist that we ever heard or read of ever believed otherwise until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations of all ages." (Tennessee Baptist, page 5, October 30, 1886.)

This was written in reply to a query from Mrs. Matilda T. Hoy. Now, unless the Doctor can show that people enter "the covenant of grace and the kingdom of heaven" without being born again, his position that "faith and repentance" are all that is necessary must be false, because one cannot be born again without being baptized. Whatever the birth may be, it consists of two elements—viz., water and Spirit—and the scholarship of "all denominations of all ages" unite in saying that the *water* refers to baptism.

John T. Christian, a noted Baptist author and writer of ability, in searching the records of early Baptist history, copied in the Western Recorder of January 1, 1903, a chapter from a book written in Dutch in 1523. Here are a few extracts, with modernized spelling:

Then when we be baptized it behoveth us to know surely and to believe that all our sins are pardoned, and that we be made the children of God. . . . By his blood he hath bought us again from the devil, by the water he hath washed and purged us who were defiled and infected, for to offer us pure and clean unto the Father. First, he [the sinner] fleeth from Pharaoh when he beginneth to know his subjection and bondage by the which he was subject and servant unto the devil, and when he desireth to be enfranchised from his sin, and from Pharaoh, which is the devil. But he may not escape from Pharaoh without passing through the Red Sea—that is to say, he may not escape from the devil without he must be baptized. And for because that the children of Israel when they saw that Pha-

raoh followed them believed God, therefore upon that faith in God they entered into the sea, as though they were gone into death; but by means of their faith they have passed the water and are gone as from death unto life. So, if any man will escape from the hands of the devil, it behoveth him to enter into the water. . . . Pharaoh, that is to say, the devil, with our sins pursues us. But they drove themselves in the water—that is to say, the power of the devil and all of our sins perish when we enter into the water with such a faith.

Now, if Brother Lofton calls this "baptismal regeneration," let him remember that it was the doctrine of the Baptists three hundred and eighty years ago. Furthermore, in order to trace his "unbroken" line of "apostolic succession" back, as he claims, to John the Baptist, he must pass through these Dutch Baptists, which furnish rather a peculiar link in the Doctor's chain.

Speaking further on this point, the Doctor says: "Under the covenant of grace the provisional atonement of Christ covers the sin of the human race until the years of accountability." Wrong again, for the human race has no sin for which to atone until they become sinners by *committing* sin in the same way that Adam did—viz., by transgression; for sin is the transgression of law. (1 John 3: 4.) Hence, as infants and idiots are not subjects of law, they are not under law. The author bases his statement on this point upon the *assumption* that infants are born in sin, and, therefore, have what is called "Adamic" or "inherited" sin. Proving it instead of merely asserting it as a fact would be better logic.

Again, the Doctor says: "The spiritual children of Abraham, subject to baptism, are all the children of God by faith in Christ, 'according to promise.'" Abraham has no "spiritual children" subject to baptism. They are not the "spiritual" children of Abraham until *after* baptism. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." (Gal.

3: 26-29.) Now note that in order to be Abraham's children they must first be Christ's, and they become Christ's by putting him on in baptism. After stating that they were "all sons of God, through faith, in Christ Jesus," the apostle immediately gives the reason for the statement—viz.: "For as many of you as were baptized into Christ did put on Christ."

The author makes another statement so at variance with the truth that it cannot go unchallenged; that is, that one dying in "infancy" or "irresponsibility" is "saved by the blood of the covenant." All who die in infancy or irresponsibility are *safe without* the blood of Christ. They have never been lost, and consequently need no salvation from sin. Jesus Christ shed his blood for the remission of sins (Matt. 26: 28); and in so far as infants and the irresponsible in general are concerned, they do not need the atoning blood.

Brother Lofton says that "baptism is a retrospective gospel ordinance." Yes, but in one sense only, and that is expressed by the apostle Paul in writing to Christians, thus: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) Baptism points back to the time when we were baptized into the benefits of the death or blood of Christ, but our good brother has people saved apart from the death of Christ by having them saved before baptism.

The author refers to the great commission; but he should know that it is a dangerous document for a Baptist to handle, especially when they use it as the Doctor has in the present instance. This is the way he treats the commission: "He that *believeth* and is baptized." Why did he not go further and say "shall be saved?" The reason is obvious, for that would be placing salvation *after* baptism, which would have upset all of his doctrine on the subject. I will let an eminent Baptist help Brother Lofton with the commission:

Thus our Savior said, just before he ascended the heavens: "*He that believeth and is baptized shall be saved.*" We shall hardly dare to tamper with his royal word and make it run, *He that believeth and is saved shall be bap-*

tized. And unless we do thus change his saying, we have, by the highest authority, an importance attributed to baptism certainly not less than that given to it in Acts 2: 38, translated according to its obvious meaning. What, then, is the advantage of violently torturing *eis*, the construction and the context? (James W. Willmarth, "Baptism and Remission," in Baptist Quarterly, July, 1877, page 306.)

There is but one other point in this section of Brother Lofton's tract that demands attention—viz.: "The babe is never washed until he is born; so of the child born of God and baptized in water." He persists in mutilating the words of the Son of God, as if they were of no more importance than the words of man. He cut the commission by saying, "He that believeth and is baptized," and now he perverts John 3: 5. Jesus emphatically states that one must be born of "water and the Spirit," but Brother Lofton says he must be born of the Spirit and then be baptized. Why such treatment of the holy oracles? For no other reason under heaven but to get rid of the Bible doctrine of baptism for the remission of sins. Those not familiar with the Bible use of metaphorical or figurative language will be inclined to think the Doctor has made a telling point here. He has pressed a figure of speech beyond its legitimate bounds and made it do service for a literal construction. Of course a natural babe "is never washed until born," but in the birth of a spiritual babe there is a *washing*, and that washing is in the *water of baptism.* Jesus Christ said it and the apostles reiterated it. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word." (Eph. 5: 25, 26.) The cleansing here is in the past tense, and refers to the time of their baptism. Adam Clarke says that "washing of water" here means baptism; and so do John Wesley, MacKnight, and, in fact, all commentators of any note.

Dr. Lofton's First Reply.

Elder Smith agrees with me that in baptizing only those who *repented* and *believed*, John established two great fundamental principles: (1) "*Believers' baptism as opposed to infant baptism;*" (2) "*Believers' baptism as opposed to baptismal remission, or regeneration.*" But he is unable to see why they are called "Baptist principles." His argument is that "John was not the first teacher sent of God to demand *repentance* and *faith.*" True as to *repentance* and *faith;* but *John is the first who preached* REPENTANCE *toward God* and FAITH *in Christ to come, for the remission of sins, and symbolized the fact by baptism*—all in view of Christ's kingdom at hand, and in the introduction of our new dispensation of which Christ is Head, the Spirit is Guide, the gospel is law, and the church the visible embodiment. These two fundamental principles are Baptist principles because Baptists, from the first, have maintained them and never perverted them by any unscriptural theory of *repentance* and *faith*, nor by any perversion of the subject and design of baptism.

My opponent denies my proposition: "*Repentance* and *faith*, individually professed, are the *only credentials* by which to enter the covenant of grace and the kingdom of heaven, visibly symbolized by baptism." "But as many as received him, to them gave he the right to become children of God, even to them that *believe* on his name: which were born, *not of blood*, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD." (John 1: 12, 13.) He cites me to John 3: 5: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." First of all, Jesus taught Nicodemus (John 3: 3): "Except a man be born anew [*from above*], he cannot see [spiritually discern] the kingdom of God." Having presented the spiritual aspect, or the soul's apprehension of God's kingdom, he proceeds, in the second step, to present the visible as well as the invisible aspect of that complete change by which the Spirit-born is related to God's kingdom as embodied in the organism and life of God's people; and he said: "Ex-

cept one be born of water and the Spirit, he cannot *enter* the kingdom of God." Nicodemus knew of John's baptism and its rejection by the Jewish rulers; and it is possible that baptism was suggested in the conversation. Hence, Jesus includes the birth of water with the birth of the Spirit, the outward as well as the inward, as essential to visible entrance into God's kingdom, which every one must spiritually "see" before visibly entering by "water."

In the third place, Jesus (John 3: 6-8) fixes the emphasis on the Spirit birth contrasted with the fleshly, or sinful, birth, and apart from the water birth. He repeats John 3: 3—"Marvel not that I said unto thee, ye must be born ANEW [*from above*];" and he then defines the nature and manner of the Spirit birth, signifies its exclusive importance, and so teaches Nicodemus the uselessness of the water birth except as the outward sign of the Spirit birth, which is the sovereign work of God. "The Spirit [wind] *breatheth* where he *will*, and thou hearest the *voice* thereof, but knowest not whence he cometh, and whither he goeth: so is every one that is *born of the Spirit*." This is the real meaning of the text; and except for visible relationship to God's kingdom, and as a figure of the Spirit birth, the water birth has absolutely no significance whatever. Jesus continues to lead the puzzled Nicodemus into the light of the Spirit birth from above by showing that he himself was from above; and when he reaches the serpent on the pole, the figure of his crucifixion, and points out *faith* in him as the sole ground of salvation (John 3: 14-16), he gave the concrete solution of the problem of the "new birth." It was here, doubtless, Nicodemus *believed* and was converted; for, like Joseph of Arimathea, he seems to have been a secret disciple of the Lord, made manifest on the day of the crucifixion.

Otherwise, the water birth becomes the medium of the Spirit birth in a *literal* bath of regeneration, which presents the anomaly of burying a sinner in water to kill him to sin in order to birth of God; also the anachronism of washing a sinner in order to birth, or before he is born.

Baptism is the *symbol* of washing the newborn babe in Christ, *after* being born of God.

John 3: 5, according to Dr. Strong, is one of the instances of symbolic language, where a single part of a complex action is mentioned for the whole of it—in which the whole of the solemn transaction is designated by the external symbol. Here birth of water, the outward aspect of the birth of Spirit, has precedence as the condition of entrance into the kingdom of God; but the literal scriptures, as John 3: 7; Eph. 2: 2; John 5: 21; Acts 16: 14; Jer. 31: 33; James 1: 18; 1 Pet. 1: 23; John 5: 24; John 3: 8; John 1: 12, 13; Eph. 2: 10; 1 Pet. 1: 3; 1 Cor. 3: 5-7, determine that God, through the *agency* of the *Spirit*, by *means* of the *Word*, bestows the new birth to all who *repent* of sin and *believe* in Christ for salvation. Paul plants and Apollos waters the seed (the Word), but God alone gives the increase, develops the germ and makes the seed grow—*as the Lord works in him* that believes in Christ—and all this without a single reference to baptism. These and many other scriptures on the subject are absolutely unconditioned upon or by baptism, and I am perfectly safe in the proposition of my tract: "Repentance and faith, individually professed, are the only credentials by which to enter the covenant of grace and the kingdom of heaven, visibly symbolized by baptism."

Under this head my Brother Smith quotes from Dr. Christian an extract taken from a Dutch writer (1523), which seems to tally with Campbellite views of baptism. I should have to see the book as a whole before passing judgment upon the contents of this figurative extract; but, whoever or whatever this Dutch writer was, he does not here reflect the position of the Dutch Anabaptists of the sixteenth or subsequent centuries. This is not the doctrine of the *Doopsgezinden*, or Mennonites, the descendants of the Dutch Baptists.

My opponent, touching the ground of infant salvation, denies my proposition: "Under the covenant of grace the provisional atonement of Christ covers the sin of the human race until the years of accountability." He assumes

that the human race has no sin to atone for until it sins as Adam did in the transgression of law; that infants and idiots are not born in sin or under law; and that there is no such thing as "Adamic" or "inherited sin." He charges me with making assertions without proof; but he seems dogmatically to be guilty of the same thing himself.

The Scriptures (Rom. 5: 12-19) emphatically teach that Adam constituted his posterity "sinners," and that through him sin, death, and condemnation "passed upon all men." "Through one trespass the judgment came unto all men to condemnation." "Through one act of righteousness the free gift came unto all men to justification of life." "Through the one man's disobedience the many were *made* sinners." "Through the obedience of the one shall the many be *made* righteous." According to these scriptures, the first Adam involved his race in sin and death, guilt and condemnation, by disobedience; the second Adam, by his obedience—atonement—justified the race from the guilt and condemnation of the original Adamic sin and secured its restoration to life. As in Adam "all sinned," so in Christ all were "justified." "As in Adam all die, so in Christ shall all be made alive." (1 Cor. 15: 22.) The human race cannot sin, *individually*, as a race, after the manner of Adam.

This is the nature and scope of Christ's racial atonement, first expressed by John the Baptist (John 1: 29) when he said: "Behold the Lamb of God, which taketh away *the sin* of *the world*"—the Adamic or racial sin. Christ died for sin in its totality, inherent and actual, qualitatively and quantitatively, imputatively and personally, as embraced in racial guilt and condemnation. It was provisional for the race, but conditional in application to the individual upon the ground of its ratification by faith; while its rejection, through unbelief, would be a ratification of Adam's sin and condemnation, through individual transgression after the manner of Adam. Up to the point of accountability Christ's racial atonement covers the race; and all who die within that period are saved, without faith or work, by the blood of Christ from the Adamic taint and

guilt because Jesus "died for all." The infant and the idiot are "by *nature* children of wrath, even as the rest" (Eph. 2: 3), and, like David, "brought forth in iniquity" and "conceived in sin" by his mother (Ps. 51: 5; Ps. 58: 3). Native depravity is demonstrable in every human being by the fact that, on reaching the years of accountability, all men, without exception, ratify Adam's guilt by personal transgression. "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies," and must be saved, if saved at all, by ratifying Christ's atonement through personal faith in Christ, whose atonement covers the Adamic sin, and by consequence covers our personal sins which essentially spring from Adamic depravity. The Scriptures know nothing of atonement for the individual, or for personal sins, except as contemplated in and growing out of the racial atonement for "all men," and therefore all infants. There is no such scriptural conception as individual atonement made for each man born pure and without sin up to the years of accountability, in view of possible transgression afterwards! This seems to be the stupendous absurdity of my Brother Smith and of his people.

There is not one of Adam's race but needs to be saved—infant and adult. "There is none righteous, no, not one" (Rom. 3: 10-18)—not one apart from and independent of the blood of Christ and the saving grace of God. "*Every one*" must be "born *anew*" to "see the kingdom of God." How the dying infant is cleansed of depravity or renewed with eternal life is not revealed; but we know that it is covered by the blood of Christ's racial atonement, and must pass through some process of regeneration into the presence of the Father, when it sees Jesus in the heavenly kingdom.

My proposition that "the spiritual children of Abraham, subject to baptism, are all the children of God by faith in Christ, 'according to promise,'" Brother Smith assails by the counter proposition: "Abraham has no spiritual children subject to baptism; they are not the spiritual children of Abraham until *after* baptism." Let us see.

Paul says (Rom. 4: 13-16): "For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through *the righteousness of faith.* . . . For this cause it is of *faith*, that it may be according to *grace;* to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the *faith* of Abraham, who is the father of us all." It is clear here that the children of Abraham are the children of God by *faith* alone, *through Christ*, without any reference to baptism; but, according to the law of Christ, they are subject to baptism upon profession of that faith and as a declaration of that faith.

But I am cited to Gal. 3: 26-29: "For [*gar*, by reason of what precedes, justification by faith] ye are all sons of God, through faith, in Christ Jesus. For [*gar*, by reason of what precedes, sonship through faith in Christ] as many of you as were baptized into Christ did put on Christ. . . . And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." There is no contradiction between Rom. 4 and Gal. 3. Both teach that we become the sons of God, the children of Abraham, exclusively, through *faith*, in Christ Jesus. In both instances Paul was seeking to establish the great doctrine of justification by faith, of salvation by grace, contrary to the ritualism of the Jews; and as in Rom. 6: 1-5, so here, in conflict with heresy, he seeks to awaken those affected, or likely to be affected, by illustrating and emphasizing the spiritual facts of his doctrine through the objective symbolism of their baptism, in which they had professionally and publicly put on Christ before the world and so signified their union with Christ in their freedom from the law and in their death to sin. In like manner I often refer Baptists to their baptism and to the great truths it symbolizes and teaches, and to the solemn obligations it imposes upon those who have professed faith in Christ and so put him on in baptism.

Baptized into Christ, putting on Christ in baptism, are symbolic expressions of the effect of *faith* which secures our union with Christ and clothes us with his righteousness, the badge of our justification. We are not spiritually

plunged into Christ by being physically dipped into water; we are not spiritually clothed with Christ by being physically wrapped in water; but through *faith* which secures these blessings, through our Christ, we are publicly and professionally baptized into Christ and so put him on symbolically—just as we are baptized in, or into, the name of the Father and of the Son and of the Holy Spirit. We are not spiritually dipped into the name of the Trinity by being plunged into water—physically.

Against my statement that "those dying in infancy and irresponsibility are saved by the blood of the covenant," my opponent assumes that such are "safe without the blood of Christ;" that "they have never been lost" and "need no salvation from sin;" that Jesus shed his blood for the remission of sins" (Matt. 26: 28), and that "infants and the irresponsible do not need the atonement." This is pure Pelagian heresy, and I have already answered this individualistic theory of an atonement made for each of the race born sinless and in view of *probable* sins committed after reaching accountability, and not for the race already born in sin and lost "*by nature*" under the guilt and condemnation of original transgression and depravity. Neither Scripture nor reason knows anything of a Pelagian atonement; nor do they know of any being born in Adam's likeness free from the Adamic depravity and death and from racial guilt and condemnation. The very fact that the infant and irresponsible, without actual transgression, "*die*" in Adam is proof that they "sinned" in Adam, and so needed the racial atonement of Christ, who "died for *all*," because "all died" (2 Cor. 5: 14), and whose blood provisionally covered all sin, inherent and actual, present, past, and future. This Pelagian theory of atonement could have no application to any of the race before Christ; and it has no application to the inward states of sin at all.

Christ's atonement treats *sin* as racial and radical through Adam as the natural head of the race; and so it treats of *sin's removal* as racial and radical through the second Adam as the spiritual Head of the race. Through this atonement all sin is remitted (1) provisionally to the

race until accountability is reached; (2) conditionally to the individual, at or after accountability, upon the ground of faith in Jesus Christ.

Brother Smith modifies my statement that "baptism is a retrospective gospel ordinance;" and so construes the statement that baptism is retrospective only as it "points back to the time we were baptized into the benefits of the death or blood of Christ." (Rom. 6: 3.) He says that I would "have people saved apart from the death of Christ by having them saved before baptism." No, Brother Smith, the symbolism of baptism is abhorrent to the idea of burying "the old man," physically in water, to kill him spiritually and so make him alive to Christ. Baptists do not hold that we are saved apart from the death of Christ, but that we are united with Christ, in his death, burial, and resurrection, through faith, the only medium and bond of union by which the soul can be made spiritually one with Christ; and we hold, according to scriptural symbolism, that baptism is the "likeness" by which that union is most vividly and beautifully set forth.

In my tract I alluded to Mark 16: 16, "He that believeth and is baptized," as the only law of Christ on the subject of "believers' baptism," without any purpose whatever of leaving off the latter part of the sentence, "shall be saved." I accept the whole text with all my heart; but I do not agree with my Brother Smith that, in this text, baptism, like faith, is a condition of salvation. This is clear, as shown in the last member of the sentence, where Christ lays the stress, or emphasis, on *faith*, when he says: "But he that *believeth not* shall be condemned." *Belief* is the ground of salvation, just as *unbelief* is the ground of damnation; and it is impossible, by a new law, to make baptism a joint essential with faith to salvation. All essentials to *salvation* are spiritual, absolute, and indispensable, always and everywhere the same; and God has never created an arbitrary or capricious essential to the salvation of the *soul*. Given the hearing of the gospel, in the nature of things, the sinner is only required to repent and believe in order to be saved; and we have abundant Scrip-

ture to prove that this is true. To the worst of sinners Jesus said: "Thy *faith* hath *saved* thee; go in peace" (Luke 7: 50); and if faith alone *can* save, and *has* saved, baptism is not a joint *essential* to the salvation of the soul by a new and arbitrary condition.

Baptism is distinctly associated with faith as a declarative symbol of what faith secures—the blessings of salvation; but God has not put the content of salvation in a priestly hand and a body of water into which we must be physically plunged, or through which faith must wade, in order to be saved, and, without which, repentance and faith must leave us damned. There are conditions, as those which environed the thief on the cross, in which repentance and faith could not save us, if baptism is essential to salvation. The relation of baptism to faith as a declarative symbol is the same as that of *confession* to faith as another outward expression of salvation. Rom. 10: 9, 10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Here confession with the *mouth* is apparently made the joint condition of salvation, and this is before baptism; so that we have *two* salvations: (1) by *mouth* and (2) by *water*. The truth is that we are saved when we believe with the *heart* unto "*righteousness*," as Josephus said of John's theology. As certain as salvation by grace and justification by faith are true, when the heart reaches *righteousness* through faith in Christ, the soul is saved—regenerated and forgiven; and confession, baptism, and good works are but the external expression, sign, and evidence of the fact. My compliments to Brother Willmarth in these words: "By grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works [nor water], that no man should *glory*." (Eph. 2: 8, 9.)

Brother Smith severely criticizes my statement: "The babe is never washed until he is born; so of the child born of God and baptized in water." He seems to take to himself my thrust at pedobaptism, which baptizes or washes children before they are born of God; and so he assumes

the position that, while the natural babe is never washed until born, nevertheless "in the birth of the spiritual babe there is a *washing*, and that washing is *in the water of baptism*." In other words, the washing of a spiritual babe is synchronous, if not synonomous, with his birth in baptism. But this is contrary to the symbolism of baptism, which is a figure of both birth and washing, as well as of death, burial, and resurrection; and if baptism represents these things figuratively, it cannot produce them literally, nor be the medium through which they are produced. Baptism shows forth the fact of spiritual birth and washing, of spiritual death, burial, and resurrection, after the fact and not in order to the fact, nor in the fact, much less before the fact. Baptism is a "likeness" of these things, but not a "medium" of these things. If so, you enwomb the unrenewed sinner in water in order to the new birth; embathe the vile sinner in water to cleanse him from sin; entomb the living sinner in water to kill him to sin and raise him to life.

But I am cited to Ephesians (5: 25, 26): "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word." This text is one of the instances of Scripture language in which the whole solemn transaction of the text is designated by the external symbol. "Having cleansed it [the church] by the washing of water"—the phrase, "washing of water," which is baptism, is the symbol of regeneration effected by the Holy Spirit with the Word through faith in Christ; and this external symbol, precedent in the expression, is mentioned for the whole of the complex action of saving the church by regeneration or renewing of the Holy Spirit—one and the same thing.

So Paul might have referred to the sanctification of the church in terms of the Lord's Supper, which symbolizes growth in the eating of the flesh and drinking of the blood of Christ; for Christ who said, "Except one be born of water and the Spirit, he cannot enter the kingdom of God," also said: "Except ye eat the flesh of the Son of

man and drink his blood, ye have not life in you." Christ used the expression, "born of water;" Ananias said to Saul, "Wash away thy sins." These expressions are either *literal* or *figurative;* if literal, then baptism and regeneration are one and the same thing and synonymous with the renewing of the Holy Spirit. Not only so, but baptism actually washes away sin; and if so, then the sacramental efficacy of baptism is true, and we must admit the doctrine of baptismal remission and regeneration.

But Brother Smith would repudiate all this, and hold that faith perfected through obedience in baptism secures remission and regeneration and all the blessings of salvation. The Scriptures, however, know nothing of this merely discursive faith perfected and made effective by obedience in baptism in order to salvation. Faith developed by the Spirit through the Word in the acceptance of Christ for salvation is already perfect for this purpose; and the Scriptures abundantly show that faith alone saves, has saved, and is all-sufficient to save. "Thy faith hath saved thee; go in peace." (Luke 7: 50.) "Thy faith hath made thee whole." (Matt. 9: 22.) "Son, thy sins are forgiven" —when He "saw their faith." (Matt. 9: 2.) Saving faith does obey in baptism; but it obeys in order to declare, but not produce, salvation in accordance with the symbolic purpose of baptism. The two great ordinances of Christ are not saviors, but symbols, teachers, and bonds of obligation; nor are they the mediums of saving and sanctifying grace, even through faith, which is but a modified form of ritualism or sacramentalism. As early as the first half of the second century, according to the lately discovered "Teaching of the Twelve Apostles," they were called "symbols." This was before ritualism and sacramentalism had usurped the spiritual purity and simplicity of the gospel, and before men had discovered a nigh-cut to heaven, and all the way by water. Baptists alone have followed the spiritual theory of redemption. They baptize people because they are Christians; Campbellites baptize sinners in order to make them Christians; and in so doing, the latter follow the discursive belief of the Pelagians, on the one hand, and a modified

form of ritualism and sacramentalism, after Rome, on the other. They do not teach the efficacy of water to save in itself; but they do teach that water is the medium through which faith saves, which is but another form of baptismal remission or regeneration.

Mr. Smith's Second Review.

Dr. Lofton expresses surprise at my inability to see why "believers' baptism as opposed to infant baptism" and "believers' baptism as opposed to baptismal remission or regeneration" should be called "Baptist principles." Granting for argument's sake that John was the first to "preach repentance toward God and faith in the Christ to come," I am still unable to understand how these could be termed "Baptist principles" unless it could be shown that John *originated* the doctrine of repentance and faith. And even then baptism would have had to precede and not follow faith and repentance to make them "Baptist" principles, since, as the Doctor asserts, "Baptist" is from baptism. The "Baptist" part of his name was derived, not from either repentance or faith, but from the practice of baptizing people; hence the "two great fundamental principles" of repentance and faith can have nothing whatever to do with the name "Baptist." Brother Lofton has committed the blunder of taking the name "Baptist" from its scriptural meaning—namely, one who baptizes—and applying it to a religious denomination, and he can never *successfully* defend this practice.

I felt certain that my friend, Brother Lofton, would find great difficulty in trying to sustain the position that "repentance and faith are the only credentials by which to enter the covenant of grace and the kingdom of heaven;" and his lengthy and labored effort has verified my prophecy, while at the same time involving the Doctor in greater trouble than I anticipated. In offering my objection to his theory I referred the reader to the language of Christ,

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3: 5), as proof that baptism was to be numbered among the "credentials" by which one enters the kingdom or covenant of grace. It will be observed that Dr. Lofton does not deny that *water here* means *baptism;* but in order to save his theory, he adds another birth. He talks as fluently about "the water birth" and "the Spirit birth" as if this was the language of Jesus himself. Christ teaches that by *one birth* we enter into the *one kingdom*, but my friend's theory makes out two births, and has a "visible" and an "invisible" entrance into the kingdom! Now there is not *one word* of all this mysticism in the language of the Son of God addressed to Nicodemus, but a simple figure expressive of the transition from one state to another, which is expressed without the figure of a birth as follows: "He that believeth and is baptized shall be saved." (Mark 16: 16.) The agencies employed in this transition are "water and Spirit," which means nothing more nor less than that through the words of the Spirit one is made a believer in Christ, and by water he is baptized into him. A birth simply *translates* from one state into another. In the kingdom of Satan men are the children of the devil, and in the kingdom of grace they are the children of God. Now, if we can ascertain what people *did* in *becoming* the children of God, we know *that* constituted the birth, because they could not become God's children without being spiritually born. On the day of Pentecost those who had crucified Christ, and who were not the children of God, were told to "know assuredly," or believe with all their heart, that Jesus was the Christ, to repent of their sins, and to be baptized for the remission of their sins. They did these things, and the record says that "they took their food with gladness and singleness of heart, praising God, and having favor with all the people," and that "the Lord added to them day by day those that were saved." (Acts 2: 46, 47.) We know they had been born anew, for God would not have added to them those that were being saved day by day if they were not in the kingdom; hence faith in the

Lord Jesus Christ, repentance of sin, and baptism into him constitute the "new birth." Dr. Lofton knows that the same word in the original, *gennao*, is translated both "born" and "begotten;" hence, when James (1: 18) says, "Of his own will begat he us ["brought us forth," A. R. V.] with the word of truth," that the entire process of this spiritual change called "born anew" is begun, carried on, and consummated by the word of God. The expression, "So is every one born of the Spirit" (John 3: 8), can be correctly read, "begotten of the Spirit," for, as stated, there is only one word in the original for both "born" and "begotten." Furthermore, the expression, "So is every one that is born of the Spirit," does not refer to the *process* of the birth or transition, but to the *thing* which is "born" or that passes through this change—viz., the spiritual or inner man in contradistinction to the fleshly or outer man. The illustration was given Nicodemus to show him that it was not the flesh or body of man that must be born, but his spirit or soul. The very first passage my friend brings forward in his long dissertation on the "new birth" is ruinous to his cause. "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." Then they *were not the children* of God when they "believed on his name," as Dr. Lofton claims, but had the right or privilege *to become* God's children. This sounds the death knell of Brother Lofton's theory of "salvation by faith alone," but I am not responsible for his misfortune; it is his own passage which has proven a boomerang to the "faith alone" theory. The remaining part of the verse offers no help to his cause, for when John wrote, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," he referred to those who were "born of God" by exercising the right *to become* his children that had "believed on his name." Something was done besides believing on his name, and that was being baptized. The right or privilege of those who believe on his name, of becoming the children of God, still exists, and can be exercised by being baptized into Christ. (Gal. 3: 27.) But

before dismissing the subject upon which our brother has written at length, I desire to offer the following: Whatever influence the Spirit exerts in the process of the new birth is done through the Spirit's *voice;* and as the Scriptures know nothing of the Spirit's voice except in the *words* which the Spirit spoke and which have been recorded, this fact removes all the mystery which many religious teachers, including Dr. Lofton, have thrown around the subject. Dr. Lofton has said it is the Spirit's *voice* we *hear* in being born again, and this simplifies the matter despite his effort to mystify. To sum up the matter, he who believes with all of his heart that Jesus is the Christ, upon the testimony of God's word (John 20: 30, 31; Acts 15: 7; Rom. 10: 17), repents of his sins (2 Cor. 7: 10), and is baptized into Christ (Gal. 3: 27), has been "born again."

Brother Lofton says that I "assume that the human race has no sin to atone for until it sins as Adam did in the transgression of law; that infants and idiots are not born in sin or under law; and that there is no such thing as 'Adamic' or 'inherited sin.'" Well, I thought I submitted Bible proof to sustain this position when the *definition of sin* was given in the very words of the Bible, but I will enlarge upon it by additional proof. "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." (1 John 3: 4.) Webster says "lawlessness" means "the quality or state of being lawless; disorder." He says "lawless" means "not subject to, or unrestrained by, the law of morality or society; as, *lawless* men or behavior." I confess my inability to see how, in the light of these definitions of sin, an infant or an idiot can be classed as sinners. No wonder my friend says: "How the dying infant is cleansed of depravity or renewed with eternal life is not revealed." God failed to reveal anything anywhere in the Bible concerning the *depravity* of infants, and this accounts for the absence of any revelation as to "how the dying infant is cleansed of depravity."

Dr. Lofton speaks of "inherited sin," as if sin, which is a moral disease, could be transmitted through a material body like smallpox or some other physical disease! All

we inherit from Adam is a body of *flesh* and *blood*. God formed his body in one way and put into it a spirit or soul; and he formed ours in another way and put into them spirits or souls which were as pure and free from sin as was Adam's in the garden of Eden. His soul became polluted by committing sin, and that is the *only way* by which ours become polluted. "Furthermore, we had the fathers [plural] of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father [singular] of spirits, and live?" (Heb. 12: 9.) "Thus sayeth Jehovah, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." (Zech. 12: 1.) Would God form an *unclean* and *depraved* spirit within us? This is what the doctrine of infant depravity declares, and there is no escape from the charge. My brother quotes in proof of his assertion that infants have inherited sin: "Behold the Lamb of God, which taketh away the sin of the world." (John 1: 29.) The emphasis in this passage is not upon a special sin handed down from Adam to all his posterity through a law of inheritance, but upon the words "taketh away." "The blood of bulls and goats" could not *take away* sins (Heb. 10: 4), for there was "a remembrance of sins every year" (Heb. 10: 3). None of the passages my friend cites in his long and labored effort on this point sustain him. But as this is one of the most vital issues in this controversy, I shall, in my feeble way, further disprove the Doctor's false theory. He says: "The Scriptures (Rom. 5: 12-19) emphatically teach that Adam constituted his posterity 'sinners,' and that through him sin, death, and condemnation 'passed upon all men.'" His interpretation of these scriptures is the very *taproot* of "infant baptism," against which he so stoutly contends, for that unscriptural practice grew out of the doctrine of "inherited sin" or "infant depravity." This heresy crept into the church long after the last apostle had died; and as the Scriptures taught baptism "for the remission of sins," a cleansing virtue was attributed to baptism which God *never intended*. One error begot another. The theory

was: "The infant has sin, and the water of baptism washes away sin; therefore, lest the infant die in its sin, it should be baptized."

Let us now briefly examine the Doctor's proof texts. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." (Rom. 5: 12.) That physical or material death is here said to be entailed upon Adam's posterity because of his sin is made clear in the immediate context (verse 14), which says: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come." The one who was to come was the Christ, and Adam was a figure or type of him in only one aspect—viz., federal head. The first Adam was at the head of the fleshly race; while Christ, the second Adam, is at the head of the spiritual race. Hence, when it is said that in or through Adam "all sinned," it is to be understood that we sinned only in a *representative* sense through our federal head, in consequence of which there has been entailed upon us, not moral depravity, but a material death. "For if by the trespass of the one the many [all] died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many [all]." (Verse 15.) So what we *unconditionally* lost in Adam the first, we *unconditionally* gain in Adam the second. While Adam's posterity are in no way *responsible* for his sin, they suffer the *consequences* of it in that they die. The penalty of death passed unto Adam's race because they sinned, and not because they were made *sinners*, representatively through him as the federal head. The fact of representation through a federal head is found in this passage: "And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him." (Heb. 7: 9, 10.) We sinned in Adam exactly upon the same principle that Levi paid tithes in Abraham. Did Levi *actually* and *personally* pay tithes through Abraham? Then neither did Adam's race *actually* and *personally* sin through him.

Brother Lofton's argument is based upon the theory that "like begets like," and as Adam was a sinner, the children begotten by him must, therefore, be sinners also. Will my friend say that Adam or any other human being could *beget a soul?* Can a soul be brought into existence through the medium of flesh and blood? Souls exist *without* bodies of flesh and blood, and this fact upsets the Doctor's theory. The body is only the tabernacle of the soul (2 Cor. 5: 1-4), and this is *all* we inherit from Adam. I deny the doctrine which asserts that "human nature is sinful" before man perverts his nature by committing sin. Adam did not have a single appetite, passion, or lust *after* the fall that he did not possess before. All of his natural appetites and lusts were God-given, and he had the perfect right to gratify these within the limits of God's law. Jesus Christ possessed the same nature that Adam did, for it is said that he "was born of the seed of David according to the flesh." (Rom. 1: 3.) Again: "Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2: 17, 18.) It is also said that Christ "hath been in all points tempted like as we are." (Heb. 4: 15.) Unless the Son of God possessed our nature, with its passions, lusts, and appetites, how could it be possible for him to be "tempted in all points like as we are?" Dr. Lofton's theory of "native depravity" makes Christ a sinner.

The Doctor's evidence of "native depravity" is announced thus: "Native depravity is demonstrable in every human being by the fact that on reaching the years of accountability, all men, without exception, ratify Adam's guilt by personal transgression." If the fact that Adam's posterity "on reaching the years of accountability" sin is *proof* of "inherited" sin, does not the fact that Adam sinned prove also that *he* inherited sin or a sinful nature? If so, *from whom* did he inherit this sin or sinful nature?

He is said to be the Son of God (Luke 3: 38); but surely he did not get it from his Father.

Does it not stand to reason that if Satan could lead Adam to sin within his perfect environment, walking with God and talking with him face to face, that he could succeed in leading Adam's posterity into sin, who are not so favorably environed as was he? Is a single one of Adam's posterity stronger than Adam himself was in the garden? It is true that Paul says in Eph. 2: 3 that he and the Ephesians, with all other sinners before conversion, "were by nature children of wrath"—that is, subject to the wrath of God. But to what does the word "nature" in this passage refer? Does it refer to "native sin" or "depravity?" I affirm that it *does not*, and no less a personage than the learned Adam Clarke sustains me in this affirmation. In commenting on this passage he gives different meanings of the word "nature," among which is this, "also the general sense and practice of mankind," illustrated by the passage which says: "Doth not even nature itself teach you, that, if a man have long hair," etc.? (1 Cor. 11: 14.) In his comment on Gal. 2: 15, while holding with Brother Lofton on the doctrine of "natural corruption," he has this to say: "Now, though the doctrine be true, and the state of man and universal experience confirm it, yet it can neither be supported from this place, nor even from Eph. 2: 3." So the Ephesians were children of wrath by the *practice* of sin, and not because of "native depravity," which the context itself abundantly proves. The Doctor flies to Ps. 51: 5 in search of support for his "native depravity," but it fails him in his hour of need. "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." Some sin is here referred to, but as to what kind of sin it was is the merest supposition. The sin, whatever it was, is affirmed of David's mother and not of David himself. The passage does not say that the thing brought forth was a sinner or even sinful; and, therefore, my friend had to *read* it into the text. He quotes: "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." The reader will, no doubt, be

led to the conclusion that infants are a very precocious set of youngsters to be going "astray as soon as they are born," and to be telling lies so early! What does the passage mean? It can only mean that man very early in life begins the practice of sin, and has no reference whatever to the Doctor's "native depravity." Therefore, with the overwhelming proof of God's word that we are not born sinners, but become such by committing sin, I still insist that infants and idiots are safe and need not the atoning blood. His blood is an atonement "for sin," and they have no sin for which to atone. He said: "Suffer the little children, and forbid them not, to come to me: for to such belongeth the kingdom of heaven." (Matt. 19: 14.)

Dr. Lofton insists that "the children of Abraham are the children of God by *faith alone, through Christ*, without any reference to baptism." There is one passage which so clearly refutes his position that I shall deem it entirely sufficient without additional proof. "For ye are all sons of God, through faith, in Christ Jesus." Now note: (1) They were sons of God through faith, and (2) this sonship was "in Christ Jesus," *not out of him.* Hence they were not sons of God *through faith until* their faith brought them *into Christ. How* and *when* did their faith bring them *into* Christ? The *very next* verse explains the matter, and it is written for this very purpose: "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) This settles all the Doctor says relative to Abraham's spiritual children and "salvation by faith alone." I believe we are *saved by faith*, when that faith leads us to put Christ on in baptism, which is his own appointed way to save us from past sins.

Brother Lofton is wasting his time, in so far as the impartial and unprejudiced reader is concerned, in talking about the "objective symbolism of baptism." Faith is as much dependent upon human agency as is baptism, for it is written: "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear with-

out a preacher?" (Rom. 10: 14.) The Lord chose to save people by "the foolishness of preaching." (1 Cor. 1: 21.)

The Doctor refers to the thief on the cross as an evidence that men are saved without baptism. Does he not know that the thief was in his grave *forty-three days and nights before* Christ gave the commission in which he said: "He that believeth and is baptized shall be saved?" (Mark 16: 16.) This answers all the other cases he brings up where Christ said, "Thy faith hath made thee whole," or, "Thy sins are forgiven thee." This was during his personal ministry, and those whom he forgave were Jews who were at that time the covenanted children of God. But he seems to think that because Christ did not say, "He that believeth not and is not baptized shall be condemned," that, therefore, baptism could not have been one of the conditions of salvation. He fails to see that the commission contains the condition of damnation as well as the conditions of salvation. It stands thus:

CONDITIONS OF SALVATION:	CONDITION OF DAMNATION:
Faith and Baptism.	Disbelief.

It would have been meaningless, therefore, for Christ to have said, "He that believeth not and is not baptized shall be damned," for the simple reason that one who is an unbeliever *cannot* be baptized. It would be just as wise to say: "He that eats and digests his food shall live; but he that eats not and digests not his food shall die." How could one digest food without having eaten? Just so, how could one be baptized without first believing? Brother Lofton says: "I accept the whole text with all my heart; but I do not agree with Brother Smith that, in this text, baptism, like faith, is a condition of salvation." I am sorry indeed that Brother Lofton and I do not agree on this matter and all other things pertaining to our holy religion. Why we *fail* to agree cannot be attributed to the word of God, which was given to teach us the way of life, and concerning which the prophet said: "The wayfaring men, yea fools, shall not err therein." (Isa. 35: 8.) If the commission does not

mean *what it says* in placing the promise "shall be saved" *after* baptism, then I confess that it would be difficult for *me* to understand anything God has said. It does seem to me that Brother Lofton should find some mention in the New Testament, somewhere, in connection with baptism, of what he has to say about its "symbolic" and "declarative" import. He is put to the necessity of *assuming* and *supposing* so much about baptism. Note the following: "Having cleansed it [the church] by the washing of water"—the phrase, "washing of water," which is baptism, is the symbol of regeneration effected by the Holy Spirit with the word, through faith in Christ." Unless God has said that baptism "is the symbol of regeneration effected by the Holy Spirit with the word," this fact may account for Dr. Lofton and me not agreeing on the design of this ordinance.

Dr. Lofton says: "Campbellites baptize sinners in order to make them Christians." This misrepresentation is preached from every Baptist pulpit and repeated at the fireside of the members of Baptist churches, as well as other pulpits and firesides, until thousands of people believe it is true. Now, Doctor, when I was baptized I believed with all my heart in Jesus Christ, was deeply penitent over my sins, and loved Christ. I had resolved to quit sinning, but was yet in an *unpardoned* state. Is that the *kind* of sinner you mean when you say, "Campbellites baptize sinners in order to make them Christians?" If so, when you state this again, please say, "believing, penitent sinners," and the people will understand that we do not teach that baptism alone makes Christians. Before my baptism I was a *believing penitent* in a *state* of condemnation, and in this sense was a sinner, but not a *sinning* sinner. A foreigner may believe in and love this government and be willing and anxious to become an American, but *is not* an American until his citizenship is changed by the oath of allegiance. Baptism changed my citizenship and bestowed upon me the name "Christian," for I was baptized into Christ's name.

Dr. Lofton's Second Reply.

"Believers' baptism as opposed to infant baptism" and "as opposed to baptismal remission or regeneration" are "Baptist principles" because they have ever been held by Baptists without compromise with any false design of baptism; because these principles originated under the teaching, practice, and title of "the first Baptist preacher," as Alexander Campbell called him. John did not originate the doctrines of repentance and faith; but, under God, he did originate the preaching of repentance toward God and faith in Christ for the remission of sins as symbolized by baptism, and that, too, with the title of "the Baptist,' which designated and signified his teaching and practice; and Baptists have followed John in this teaching and practice, and have so taken his name as a denominational differentiation from other people who have not followed his teaching and practice. The "Baptist part" of John's name is characteristic and definitive of his teaching and practice; and hence it denominationally adheres to those who follow that teaching and practice—those fundamental Baptist principles—against the world.

My proposition still stands true that "repentance and faith are the only credentials by which to enter the covenant of grace and the kingdom of heaven, visibly symbolized by baptism;" and my opponent, in his rendition of John 3: 5, has not shown that baptism is also a credential, as he boasts. His theory of "one birth of water and Spirit" as figuratively expressive of transition from one state to another is wholly subversive of regeneration as produced by the Holy Spirit and signified by water. Birth means new life and relationship to God, invisibly created by the Spirit and visibly manifested by baptism; and what the Spirit, with the word, does for the soul dead in sin, water displays with the body symbolically buried and risen to life. Word and water are not productive agencies, apart from the Spirit, through a discursive belief and repentance and a physical action in baptism, in securing translation from a state of sin and death to life and from the

kingdom of darkness to the kingdom of light. Repentance and faith are the element and evidence of the new birth operated by the Spirit through the word, and baptism is the sign and declaration of the fact; but it is the special product of the Holy Spirit, whose "voice" we hear in the word, but whose life we realize by the sovereign *breath* he "*breathes*" upon the soul thus renewed and cleansed as set forth by baptism. My opponent claims only to hear the "*voice;*" but the Spirit, in his production of the new birth, operates like the wind that *breatheth* where it *will;* and breath means life anew. Campbellism claims to hear and believe the "voice" only for change of life, and through water a change of state; but it knows absolutely nothing of the life-giving *breath* of the Spirit, through a divinely wrought faith, upon the soul washed in the blood and quickened from death unto life eternal. It knows nothing of the Spirit, for conversion, except as lodged in the word—abstractly and apart from the Spirit's operation.

My brother denies in vain my use of John 1: 12: "But as many as received him, to them gave he the right [power] to become the children of God, even to them that believe on his name; which *were* born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." His theory is that the right or power of becoming the children of God is vested in baptism; but like all the passages of Scripture, which positively ascribe salvation to grace through faith alone, they all imply to him baptismal salvation in spite of their construction and conditions to the contrary. The word of God is emphatic that sonship with him is through faith in Jesus Christ, and that baptism symbolizes the fact in so putting on Christ. (Gal. 3: 26, 27.) The word "right" (*exousian*) here means power to do or not to do—that is, license, leave, right (Robinson's Greek Lexicon); and it implies the ability and liberty of those who received or believed Christ to become the children of God, without the slightest inference of baptism as a condition to such an end. Alas! for the reckless and unscholarly interpretation of this text by my opponent, who

should have known better. The right or the power to become the child of God is the prerogative of the believer, and not the baptizer; and the text absolutely excludes baptism as the condition of sonship or salvation.

In the above passage John emphasizes the fact that those who had received Christ, believed on his name, and had received the right or power to become the children of God "were born"—already born—"of God;" and not born through human relationship or human will and not of their own fleshly volition—not born of word alone and not of water at all—but exclusively "*of God*," in the spiritual sense. In other words, there is no agency or instrumentality or medium of the new birth apart from the personal operation of God, who himself "cleanses the heart by faith" (Acts 15: 7-9) through the word; and who, in the case of Cornelius and his house, baptized them with the Holy Spirit in "*witness*" of the fact, baptizing them afterwards in water.

I agree with my brother that sin is "lawlessness," not merely the outward "transgression of the law;" and the very essence of sin for which Christ died consists in its inward states, its inherency, its absolute hold on human nature. Sin is inherited as disease is inherited; and one of the striking features of heredity is our likeness to Adam and our parents in mental and moral, as well as physical, characteristics, from our very infancy. My opponent says, "*All we inherit from Adam is a body of flesh and blood;*" and he takes the absurd position that God never creates a pure soul and puts it into these "vile bodies," just as he did in the body of the sinless Adam at the beginning. If so, we have no racial or kindred relation with Adam nor with each other; for mere "flesh and blood," without kindred soul or spirit, do not constitute the same family, however similar; and if the Bible does anything, it treats us all as the race or family of Adam. Adam, or man, was the final creation of God "in his own image;" and in our fallen state God's word represents us as born in Adam's "likeness" (Gen. 5: 3), with God's likeness marred and ruined, and so to be restored through Jesus Christ, the

"express image of the Father." Since God rested from his work of creation, he has created nothing *immediately*, but only *mediately* through the laws of procreation or reproduction. Thus he is "the Father of spirits" and "so forms the spirit in man" (Heb. 12: 9; Zech. 12: 1); and it was thus that Levi seminally existed in the loins of Abraham and paid tithes before his individualization by birth (Heb. 7: 9, 10). So the human race, body and soul, was germinally totalized in the loins of Adam before individualization; and upon the principle of racial unity, through a *natural* head, so sinned and inherited the nature, character, and consequences—the death, depravity, guilt, and damnation—of the Adamic sin, according to race responsibility.

In his wretched interpretation of Rom. 5: 12-21, my opponent takes the "federal head" theory that we "all sinned" in Adam "*representatively*," and that the only penalty of Adam's sin upon us is physical death! Upon the same fiction the atonement of Christ, so far as the Adamic sin is concerned, only furnishes a remedy for physical death! He forgets his theory that all we inherit from Adam is a body of "flesh and blood," in which, at birth, God immediately creates a sinless soul; and hence he overlooks his fallacy that under his representative theory of imputation such a being thus constituted could have no spiritual participation in Adam's sin, nor be held amenable to even the penalty of physical death. So constituted, we could neither sin nor die in Adam, for the soul is the essence of human being and the seat of all sin; and unless the soul is guilty, representatively or otherwise, of Adam's sin, there could be no penalty of death even upon the body, which is the temple of a purely created soul, as he holds, which had nothing to do with Adam's sin. His illustration of Levi paying tithes in the loins of Abraham, "representatively," implies the spiritual existence and agency of Levi as *reckoned* in the transaction thus seminally considered in the loins of his ancestor; and it thus honors Levi on account of his racial unity with his an-

cestor; but it destroys my opponent's theory that all we inherit from Adam is a "body of flesh and blood."

The simple meaning of Rom. 5: 12-21 is that "all sinned" in Adam by reason of our organic unity with the Natural Head of the race, when he sinned; and that death, spiritual and eternal, involving physical death as the consequence and evidence of the spiritual and eternal, was inflicted as the penalty of sin upon all the race thus condemned through the depravity and guilt of our original head. Paul says that "through *one trespass* the judgment came unto all men to *condemnation*"—"through one man's disobedience the many were *made* sinners;" and that "the law came in besides, that the trespass might abound." The legal phraseology of the passage implies a judicial penalty upon sin and "sinners" which, in the light of the Scriptures, cannot be covered by physical death; and the provisional atonement of Christ, the second Adam and spiritual Head of the race, is represented as covering the "one trespass" which brought "condemnation unto all men," with "one act of righteousness," which brought "justification of life unto all men," so canceling the "disobedience" of one who "*made the many sinners*" by the "obedience" of One who "*made* the many righteous." These judicial and moral terms of condemnation and justification, of sin and righteousness, of law and grace, involve both soul and body, both time and eternity, as affected by *sin* and salvation; and if the theories of my opponent were true, the words of Paul at the close of the passage (verse 21) would be absurd: "That as sin hath reigned unto death, even so might grace reign through righteousness *unto eternal life* through Jesus Christ our Lord."

Besides all this, if the principle of imputation can be applied to physical death as the penalty of Adam's sin, why not to spiritual and eternal death? And if the atonement of Christ is essential to the cure of physical death as a penalty upon Adam's sin and Adam's race, why not the cure of spiritual and eternal death in the same sense and for the same reason? Why speak of the law making Adam's trespass abound, and of grace much more abounding, of

sin reigning unto death, and of grace reigning through righteousness "unto eternal life," if eternal life is not here the antithesis of spiritual and eternal death? It is perfectly clear that death in Rom. 5: 12-21 means not only physical death, but spiritual and eternal death as the penalty of Adam's sin on Adam's race.

My brother asks if a soul can be brought into existence through the medium of flesh and blood, and then answers that souls exist without flesh and blood, that the body is only the tabernacle of the soul. I agree with Tertullian, Augustine, Luther, Shedd, Strong, and a host of the greatest of the theologians that the human race was *immediately* created in Adam, and, as respects both body and soul, was propagated from him by natural generation, and thus *mediately* created by God, who established and upholds the laws of propagation. According to Gen. 1: 27, God created the species in Adam; and according to Gen. 1: 28, he fixed the method or law of increase and perpetuation through secondary agencies: "Be fruitful, and multiply, and replenish the earth;" just as he said (verse 22) to the animal creation: "Be fruitful, and multiply." Only once did God breathe into man's nostrils the breath of life and thus immediately create him a living soul; and it is distinctly stated that the woman was made out of the man. (Gen. 2: 7, 22; 1 Cor. 11: 8; Gen. 4: 1; 5: 3; 46: 26; Acts 17: 24-26; Heb. 7: 10; Ps. 139: 15, 16.) Universal experience and observation testify that not only the physical, but mental and spiritual, characteristics of families and races—specially the evil moral tendencies and dispositions which all men possess from their birth—are proof of the fact that we derive our being, both soul and body, from our ancestry. I have not said that our natural appetites and passions, possessed by us and Adam alike—by even Christ himself—were evidences of depravity; but their evil indulgence on our part, and from our very birth, is the evidence of our ancestral depravity. My proposition is true "that native depravity is demonstrable in every human being because, on reaching the years of accountability, all men, without exception, ratify Adam's guilt by personal

transgression;" but this proposition has no application to Adam himself, since he was created sinless; and whatever ability or aptitude he had to sin, through temptation, he did not inherit a sinful nature, nor any tendency to sin, as his race does.

Of course it is reasonable that if Satan could tempt Adam, with his favorable environment, to sin, he can lead Adam's posterity, with a less favorable environment, astray; but this less favorable environment originates in the depraved nature and condition of Adam's posterity. We "are by nature the children of wrath"—like David, "brought forth in iniquity" and in sin conceived by our mothers. "The wicked are estranged from the womb," and "go astray as soon as born, speaking lies." The puerile interpretation of these passages by my opponent in defense of his erroneous theories is simply amazing. It is almost the universal testimony of scholarship that "original sin" is comprehended by the word "nature," which subjects the "children" of Adam to the "wrath" of God, and on account of which, according to God's law, "*all the world may be brought under the judgment of God.*" (Rom. 3: 19, 20.) David, in his heart-rending confession of sin, ascribes the source of his iniquity to the depravity of his conception and birth through the very nature of his paternity; and if this was not his meaning, why mention his conception and birth at all, and thus involve his mother by alluding to some sin of hers at the time of his birth, which could have had no effect whatever upon the commission of his own sin? David was right as to himself and to the wicked who are "estranged" from God, "from the womb," born "estranged;" and it is true that about the first sin committed, in infancy or childhood, is "speaking lies." To be sure, the ideal character, but not the *nature*, of little children properly trained, constitutes the model of Christian life and character in childlike gentility, docility, humility, and the like (Matt. 18: 3; 19: 14); and "unto such"—such as these in character—"belongeth the kingdom of heaven;" but it cannot be shown that Jesus meant that children are members of the

kingdom of God until they "come" to him, or are "born anew;" for, "Except one be born anew, he cannot see the kingdom of God." (John 3: 3.) "All the world" is concluded under sin by reason of nature and practice; and not a child of Adam's race can see or enter the kingdom of God until "born anew." "That which is born of the flesh is flesh"—that is, born sinful; and nothing except "that which is born of the Spirit," which "is *spirit*," can "see the kingdom."

The sophistical quibbling of my brother regarding the children of Abraham being the sons of God through faith in Christ scarcely deserves a reply. He does not answer my argument at all. I showed, conclusively, by the use of the Greek preposition *gar*, that we are the sons of God, through faith, in Christ Jesus, "for," or because of, the preceding reason—namely, that we are saved by grace and justified by faith; and by the same preposition (*gar*) Paul shows that we are baptized into Christ, and so put him on, "for," or because of, the preceding reason—namely, our sonship of God in Christ Jesus through faith (Gal. 3: 26, 27), the ground of our baptism.

I grant that faith is dependent upon human agency in the preaching of the gospel and in so hearing it as to be saved thereby; but while this agency is a means of "hearing" in order to faith, it is not a condition or essential to salvation in the believer as is faith; and while baptism is dependent upon human agency, like preaching, it teaches and symbolizes the gospel and the blessings of salvation without sacramentally or otherwise securing them or producing them.

I grant that the thief died on the cross and was saved without baptism forty-odd days before the commission, "He that believeth and is baptized shall be saved" (Mark 16: 16); but suppose he had been crucified at Pentecost instead of the passover, had made the good confession under Peter's sermon, and could not have been baptized, what would have become of him? It is a perfectly supposable case, and, in some form, has happened perhaps millions of times since the day of Pentecost. Unquestion-

ably Christ saved many others by *faith alone* during his ministry, as I have shown; and if faith alone could save, and did save, and was the sole condition of salvation before Pentecost, how could baptism be added as an additional condition when there are circumstances that make baptism impossible? My opponent insists that John's baptism was essential to the remission of sins, the same as Pentecost baptism; and yet we see Jesus himself baptized by John, and the disciples of Jesus baptizing with the same baptism, but we hear Jesus saying to penitent believers: "Thy *faith* hath *saved* thee;" "Thy sins be forgiven thee." My opponent says that those he forgave "during his personal ministry were Jews who were at that time the covenanted children of God;" but what about the Samaritan woman, the Syrophenician woman, and the centurion whose faith had no parallel in "all Israel?" So Cornelius and his house were saved by faith for the remission of sins after Pentecost, and, after the clearest evidence of their conversion and baptism of the Holy Spirit, were baptized in water. (Acts 10: 43-47.) The truth is that there never was a greater delusion foisted upon man than this doctrine of baptism essential to salvation.

I hold, as I have said, that in Mark 16: 16, "He that believeth and is baptized shall be saved," Jesus laid the emphasis upon faith in saying: "He that believeth not shall be condemned." If the great commission made baptism another condition or law of salvation in addition to faith, then, from the day of Pentecost, this twofold law of life eternal, if neglected or rejected, must be the twofold condition of damnation to those who hear the gospel. Henceforth not simply faith, but faith and baptism, was the law of eternal life; and, at the judgment, the sinner would be charged not with unbelief alone, but unbelief and non-baptism. It is useless to say that the sinner is already damned in unbelief. That was so before Pentecost; but if a new condition of life has been added in order to life, that condition must count, neglected, in the sinner's damnation.

I said that Baptists baptize people because they are Christians; that Campbellites baptize sinners to make

them Christians. My opponent calls this a misrepresentation. He claims that when he was baptized he believed with all his heart in Jesus Christ, was deeply penitent over his sins, and loved Christ; and yet he says he was in an *unpardoned* state until baptism. If he had died in that state before reaching baptism, he would have been damned; and in this sense he confesses that he was a sinner—though not a "sinning sinner"—up to the point of baptism! God never put such a man in such a condition; but according to his own confession, he was an unpardoned and lost sinner, with all his claims, until baptism; and hence he did not become a Christian until he came out of the water. It is true, then, that Campbellites baptize sinners, whether "sinning sinners" or not, to make Christians; and if such sinners were not baptized, they would be damned! Horrible! Such an experience of grace as Brother Smith speaks of is impossible to the Campbellite theory; if he had it, he got it in spite of his theory; and he would have been saved if he had died before his baptism. Whenever faith and repentance reach *love*, we have "passed from death unto life;" and no man that ever *loved* Jesus was in a condemned or unpardoned state. Such teaching is absolutely abhorrent to the Scriptures and the plan of salvation.

Naturalization is essential in human government to citizenship; but thousands live under the ægis of our constitution with all the privileges of citizenship except to vote and hold office. No foreigner found here is damned and executed because he has not taken out naturalization papers; and he is here under the protection of this government. Baptism has no analogy to naturalization laws, except in relation to visible church membership or church privileges of voting and holding office; and unbaptized Christians may enjoy all the privileges of worship and spiritual fellowship of the body. Doubtless there have been millions in God's spiritual kingdom who for some cause were not baptized, but who enjoyed the privileges of the kingdom without being damned for not having regular baptismal relationship to the church or to the kingdom as organized.

(See Mr. Smith's Review of the foregoing on page 276.)

III.

"BELIEVERS' BAPTISM AS OPPOSED TO BAPTISMAL REMISSION OR REGENERATION."

Mr. Smith's First Review.

The other great principle the author claims as a Baptist principle is: "Believers' baptism as opposed to baptismal remission or regeneration."

Just why "believers' baptism as opposed to baptismal remission or regeneration" should be claimed *exclusively* by the Baptists has never yet been made clear. I and those with whom I am associated religiously repudiate what Dr. Lofton means by these terms with as much emphasis as the Baptists or any others. But I believe that the New Testament teaches baptism as one of the conditions leading to the remission of past sins, and that it is associated with regeneration. "But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." (Tit. 3: 4, 5.) I need only to remind the Doctor that the "washing" (or, as the marginal reading has it, "laver") refers to baptism, as all biblical critics of any note hold. Alvah Hovey, one of the most learned Baptists this country ever produced, says: "Paul had in mind baptism as representing and confessing the divine change called regeneration. Hence he teaches that men are saved by an outworking, obedient life, given and preserved by the Holy Spirit." ("Commentary on John," Appendix, page 422.) So say Wesley, Adam Clarke, MacKnight, Albert Barnes, and John

Calvin in their comments on Tit. 3: 5. It is the same washing to which Ananias referred when he said to the penitent Saul: "Arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.)

With reference to the relation of repentance and baptism, the Doctor says: "I suppose that not even the Campbellites would urge that baptism produced repentance." Having not the slightest knowledge of those whom the Doctor terms "Campbellites," I am wholly unable to say what they would or would not urge regarding anything in religion, politics, or commerce; but I can assure him that Christians most emphatically urge, believe, and teach that repentance precedes baptism, and that without repentance there can be no scriptural baptism. But when he says, "They must agree here that John baptized his converts (*eis metanoian*) because of repentance," I will most emphatically inform him that we will do no such thing, for the simple reason that his position *is not true.* And now, as this is a most vital point in this investigation, I will let one who can do it so much better than I enlighten Dr. Lofton and all other Baptists on this passage:

The rendering, "I baptize you *unto* repentance," implies that the baptism brought them *to* repentance. But such is not the fact in the case, for John required repentance as a prerequisite to baptism, and it is rather true that repentance brought them to baptism. If we adopt the rendering "into repentance," which is more literal, we are involved in a worse difficulty; for, if baptism did not bring the baptized *unto* repentance, it certainly did not bring them *into* it. Again, if, to avoid these two difficulties, we suppose the term "repentance" to be used by metonymy for the state of one who has repented, we encounter another difficulty not less serious; for the state of one who has repented is entered, not by being baptized, but by repenting. Finally, to assume, as some have done, that the preposition has the sense of *because of*, is to seek escape from a difficulty by attaching to a word a meaning which it never bears. The preposition (*eis*) is never used to express the idea that one thing is done because of another thing having been done. Neither, indeed, would it be true that John baptized persons *because* of their repentance; for, while it is true that repentance did precede the baptism, it was not because of this that they were baptized; but baptism had its own specific object, and because of this object it was adminis-

tered. The phrase under consideration has another meaning which, though somewhat obscure as regards its connection with the facts, is very naturally expressed by the words themselves. The preposition is often expressive of purpose, and the phrase may be properly rendered "*in order to* repentance." The baptism was not in order to the repentance of the party baptized. To so understand it would be to encounter the difficulty first mentioned above. But a baptism which required repentance as a prerequisite would have a tendency to cause those yet unbaptized to repent in order that they might receive the baptism and enjoy its blessings. Prizes in school are given in order to good behavior and good recitations, although the good recitations and the good behavior must precede the reception of the prizes. Promotions in the army are in order to the encouragement of obedience and valor, although these qualities of the good soldier must appear before promotion can take place. In the same way was John's baptism in order to repentance. The inestimable blessing of remission of sins being attached to baptism (see Mark 1: 4; Luke 3: 3), the desire to obtain this blessing would prompt those yet unbaptized to repent, so that they might be baptized. The words declare simply that the general purpose of John's baptism was to bring the people to repentance. (J. W. McGarvey, "Commentary on Matthew.")

It is stated that the Greek preposition (*eis*) here translated "for" or "unto" is never used to express the idea that one thing is done *because* of another thing having been done, which would have to be true in order to sustain the Baptist theory that baptism was administered "because of" repentance. Hence, unless Dr. Lofton can find a clear example in Holy Writ where *eis* is so used, his case is hopelessly gone. The following is the definition of *eis* as given by J. H. Thayer: "*Eis*, a preposition, governing the accusative and denoting entrance into, or direction and limit: *into, to, towards, for, among.*" ("New Testament Lexicon," page 183.)

The Doctor says: "*Baptism can produce neither repentance nor remission* of sins, but baptism does certify or declare both." This is a surrender of the whole contention, after all of the Doctor's labored effort to discount baptism. Let me ask Dr. Lofton: To *whom* does baptism certify or declare the remission of sins? Most certainly not to God, nor yet can it be to the world, for the mere outward form

of baptism would be no evidence to the world that the one immersed had received the remission of sins. It must, then, certify or declare the remission of sins to the one baptized. Hence those who repent have no certificate or declaration from God that their sins are forgiven *until baptized.* The Doctor has by this statement refuted his own position and established the fact that baptism is for (in the sense of *in order to*) the remission of past sins; for if baptism is a declaration of the remission of sins, we must come to baptism before God informs us that our sins are remitted.

Now, in what does the certificate of remission of sins consist? The Doctor says it is *baptism.* What is there associated with baptism, Doctor, that makes it the certificate of remission of sins? Is it not the promise at the end of baptism? "He that believeth and is baptized shall be saved." (Mark 16: 15.) The reason the deeply penitent Saul of Tarsus, who was overwhelmed in grief, did not rejoice in the forgiveness of sins before his baptism was in the fact that he did not *until baptism come to the promise.* (See Acts 22: 16.)

Dr. Lofton goes to Acts 2: 38, and seeks by this passage to establish his doctrine of remission before baptism, but it is one of the most dangerous passages to his cause that he could touch. Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins [*eis aphesin hamartion*]; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) A clear understanding of this passage, derived from a fair and candid interpretation of the apostle's words, based upon the exact meaning of the words he used, should, once for all, settle the question of the design of baptism in the economy of grace. Now I shall not introduce a single witness from those whom Dr. Lofton takes pleasure in calling "Campbellites," but will summon eminent Baptists and others. First, then, let us hear from two great Baptists on the meaning of Acts 2: 38:

"*Repent ye, and be baptized every one of you in* [or, *upon*] *the name of Jesus Christ unto the remission* [or, *forgiveness*] *of your sins.*" (Acts 2: 38, A. R. V.) Here

repentance and baptism are represented as leading to the forgiveness of sins." (Alvah Hovey, "Commentary on John," Appendix, page 420.)

It is feared that if we give to *eis* its natural and obvious meaning, undue importance will be ascribed to baptism, the atonement will be undervalued, and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and Campbellites. We are gravely told that if we render *eis* in Acts 2: 38 *in order to*, we give up the battle, and must forthwith become Campbellites; whereas, if we translate it *on account of*, or *in token of*, it will yet be possible for us to remain Baptists. Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals, as the sacred penman intended to convey it to the mind of the contemporary reader. Away with the question, "What *ought* Peter to have said in the interest of orthodoxy?" The real question is: "What *did* Peter say, and what did he *mean*, when he spoke on the day of Pentecost, under the inspiration of the Holy Spirit?" . . . And as to Campbellism, that specter which haunts many good men and terrifies them into a good deal of bad interpretation, shall we gain anything by maintaining a false translation and allowing the Campbellites to be champions of the true, with the world's scholarship on their side, as against us? Whoever carries the weight of our controversy with the Campbellites *upon the eis* will *break through*—there is no footing there for the evolutions of the theological skater. Shall we never learn that truth has nothing to fear from a true interpretation of any part of God's word, and nothing to gain from a false one? The truth will suffer nothing by giving to *eis* its true signification. When Campbellites translate *in order to* in Acts 2: 38, they translate correctly. Is a translation false because Campbellites indorse it?" (James W. Willmarth, "Baptism and Remission," in Baptist Quarterly, July, 1877, pages 304, 305.)

If Dr. Lofton could succeed in showing that "for" in Acts 2: 38 does not mean in order to receive remission of sins, he would do well to straighten out the brains and scholarship of the Baptist Church before pouncing upon the "Campbellites."

But let us hear Adam Clarke:

"*For remission of sins*" (*eis aphesin hamartion*)—in *reference to the remission or removal of sins.* ("Commentary on Acts," chapter 2, verse 38.)

The real scholars among the Baptists are so clear and emphatic in their teaching that "for" in Acts 2: 38 means in order to receive forgiveness of sins that I cannot refrain from closing this part of my review with a quotation from Albert Harkness (Baptist), Professor of Greek in Brown University, Providence, R. I.:

In my opinion, *eis* in Acts 2: 38 denotes *purpose* and may be rendered *in order to*, or *for the purpose of receiving*, or, as in our English version, *for*. *Eis aphesin hamartion* suggests the motive or object contemplated in the action of the two preceding verbs. (Letter to R. T. Matthews, February 24, 1876.)

Thus it is seen how Dr. Lofton not only antagonizes the language of the Holy Spirit, but also the teaching of his own brethren.

Dr. Lofton's First Reply.

I wish to protest again that I take no "pleasure" in the use of the word "Campbellites." I do not use the word as a stigma at all, but as the patronymic of their founder, Alexander Campbell, from whom they have had a well-known succession for a little more than a century, and whose doctrines they have, more or less, distinctly followed. To call them "Christians," in the sense in which they claim the word as applicable to themselves alone, is to say that nobody else is Christian outside of their baptism and church; and as Alexander Campbell himself said: "No party in Christendom will ever call them 'Christians' to the disparagement of themselves." It is my pleasure to recognize my Campbellite brethren personally as Christians, in spite of their denominational errors, as I see them; but as denominationally distinguished by their peculiarities and principles they are decidedly unchristian from the standpoint of salvation by grace, through faith, *alone*. However, I take no "pleasure" in saying so. I wish it were otherwise. I like Brother Smith very much, despite

his fiction that he is not a Campbellite, and that he is of the church of Christ as if Campbell never had existed.

After quoting my tract under the second head, "Believers' baptism as opposed to baptismal remission or regeneration," my opponent proceeds to repudiate "baptismal remission or regeneration" with as "much emphasis," he says, "as Baptists or others;" but he continues to assert his belief that the New Testament teaches baptism as one of the conditions leading to the remission of past sins, and that it is associated with regeneration." He then cites me to Tit. 3: 4, 5: "But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost." In this passage, "regeneration, the inward sign of that change, and baptism, the outward sign of that change, are regarded as only different sides or aspects of the same fact; and either side or aspect, therefore, might be described in terms derived from the other. So says Dr. Strong, who puts Tit. 3: 5 in the list of those passages which are to be explained as particular instances of the general fact that, in Scripture language, a single part of a complex action, and even that part of it which is most obvious to the senses, is often mentioned for the whole of it, and thus, in this case, the whole of the solemn transaction of salvation through regeneration is designated by the external symbol, baptism, as expressed in the phrase, "the washing of regeneration" —regeneration and "renewing of the Holy Ghost" being one and the same thing.

We are not saved by baptism and regeneration both, as would appear from a literal rendering of the whole text; but we are saved by regeneration as designated and symbolized by baptism—described as a "*washing* of regeneration." Baptism is not a literal bath or laver of regeneration; for you do not literally dip the sinner alive to sin, in order to kill him to sin and so make him alive to God. Baptism is the "likeness" of burying the old man already dead to sin, in order to symbolize him as alive to God—

according to death, burial, and resurrection analogy. If the "washing of regeneration"—baptism—is not a figure, then it is a fact in salvation; and if it is a fact, then there are two regenerations. In every case of declaring salvation and symbolizing its blessings, baptism never loses its death, burial, and resurrection form and significance: the old man crucified to sin, the body of sin buried out of sight as dead, and the new man as raised to walk in newness of life.

My opponent agrees with me that repentance precedes baptism, and that without repentance there can be no scriptural baptism, but, with vehement remonstrance, denies my position that "John baptized his converts (*eis metanoian*) *because* of repentance;" and he refers me to Dr. McGarvey for the arguments in proof of his assertion. The Doctor, after several excellent efforts to show that baptism, in the above connection, could not, by the preposition *eis*, bring *unto* repentance, nor *into* repentance, nor into a *state* of repentance, since repentance precedes and is prerequisite to baptism, proceeds to prove that John's baptism was not *because* of repentance, since baptism had a specific object of its own. "The preposition *eis*," he says, "is never used to express the idea that one thing is done because of another thing having been done;" and he proceeds to solve the acknowledged difficulties of the case by rendering *eis* "in order to," as expressing *purpose*—that is, John baptized (*eis metanoian*) in order to (for the purpose of) repentance. However, he says: "The baptism was not in order to the repentance of the party baptized." This would involve one of the difficulties he mentions above—namely, that baptism thus construed would bring the baptized *unto*, or *into*, repentance; and so he proceeds to solve all the otherwise insoluble difficulties at once by the novel theory that John's baptism, administered to his penitent converts, had the purpose of exciting others to repentance in view of the blessings to be obtained by baptism for the remission of sins—just as rewards in school or promotions in the army, respectively, would excite good behavior and valor.

This for substance: "In the same way," Dr. McGarvey says, "was John's baptism (*eis*) in order to repentance."

Surely this is an artful piece of sophistry to dodge difficulties; but it has not even a shred of inference from the Scriptures. John baptized his converts because they repented, and not simply for the purpose of exciting others to repent for the glory of baptismal remission; and hence his baptism was a declaration of their repentance and a symbol of the remission of their sins upon the ground of their repentance—*because* of their repentance.

Dr. McGarvey says that the preposition *eis* must be rendered *in order to*, and that it "is never used to express the idea that one thing is done because of another thing having been done." Brother Smith reiterates the same thing and triumphantly, as he thinks, demolishes the Baptist theory that baptism was administered "because of repentance;" and rising upon the tip of his toes and waving his hat above his head, he exclaims in thunder tones: "Unless Dr. Lofton can find a clear example in Holy Writ where *eis* is so used, his case is hopelessly gone!" I cite him to Matt. 12: 41: "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at [*eis*] the preaching of Jonah"—*because*, ON ACCOUNT OF, the preaching of Jonah. Here "one thing is done because of another thing having been done," as expressed by *eis*. Just so the baptism of John was administered (*eis*) *because of* repentance, which repentance is (*eis*) unto, or in order to, the remission of sins as symbolized by baptism. (Mark 1: 4; Luke 3: 3.)

My opponent attacks my proposition: "Baptism can produce neither repentance nor remission of sins, but baptism does certify or declare both." And to this he replies: "To *whom* does baptism certify or declare the remission of sins? Most certainly not to God, nor yet can it be to the world, for the mere outward form of baptism would be no evidence to the world that one immersed had received the remission of sins. It must, then, certify or declare the remission of sins to the one baptized. Hence those who repent have no certificate or declaration from God that

their sins are forgiven until baptized." Brother Smith then gets upon his tiptoes again and shouts: "The Doctor by this statement has refuted his own position and established the fact that baptism is for (in the sense of *in order to*) the remission of past sins; for if baptism is a declaration of the remission of sins, we must come to baptism before God informs us that our sins are remitted."

But baptism involves the declaration only of a *previous* remission of sins (Acts 10: 47): "Can any man forbid the water, that these should not be baptized, which *have received* the Holy Ghost as well as we?" Again, Gal. 3: 26, 27: "For [*gar*, by reason of what precedes—namely, justification by faith] ye are all sons of God, through faith, in Christ Jesus. For [*gar*, by reason of what precedes—namely, your sonship through faith in Christ] as many of you as were baptized into Christ did put on Christ"—that is, symbolically and professionally. Hence, baptism is the outward expression and public declaration of an inward change already wrought in the penitent believer. Baptism symbolically and professionally puts us into Christ, and puts on Christ, as a matter of faith and standing before the world; and we are still exhorted to put him on spiritually in view of our profession. (Rom. 13: 14.) Hence, baptism is the certificate of our salvation by grace, through faith, in Christ, at the hands of God's administrator, according to the law of the ordinance; but it is not a certificate to ourselves, nor to God, but to all the world, that we have repented and believed, that our sins have been forgiven, and that we are obligated to "walk in newness of life," as symbolized by our baptism, which declares us dead, buried, and risen in Christ, according to an inward change already experienced in our hearts, by which we know that we have passed from death unto life, because we love God, love the truth, and love our brother. (1 John 3: 14-20.)

Of course, the world has no experimental evidence, through our baptism, that we are the children of God; but baptism is God's initial method by which we formally and publicly profess and certify that we are God's children, and so become organically united with his people. It is

not God's certificate to us that we have become his children. We have, as already intimated, God's inward certificate of that fact; and we must have it before baptism—that is, the evidence of conversion through *repentance* and *faith* that works by *love* and is willing to *obey* the gospel. "The Spirit *himself* beareth witness with our spirit, that we are the children of God" (Rom. 8: 16); and we know that we know when we *love*—all of which is our certificate of salvation from God before we certify the fact, first of all, in baptism, which is our great symbolic confession of faith. Cornelius and his house, who received the Spirit, spake with tongues and magnified God, had all the evidences of conversion before baptism; and their baptism was their certificate of the fact. (Acts 10: 43-47.)

Acts 22: 16, cited by my opponent, says nothing of Saul's rejoicing in the forgiveness of sins after baptism. Clearly Saul's sins were forgiven before baptism, as indicated (1) by his conversion to Christ when he asked, "What shall I do, Lord?" (2) by Christ's commission of him as apostle to the Gentiles on the spot where he was converted; (3) by his three-days' fast and prayer for further light and guidance, after being told that he should be so informed in Damascus of what things he should do; (4) by the ministration of Ananias, who laid his hands upon Saul that he might "receive his sight" and be "filled with the Holy Spirit," whereupon the scales, as it were, fell from his eyes and he received the Spirit (*under the laying on of hands*), arose and was baptized, took food and was strengthened. His baptism symbolically washed away his sins already forgiven upon repentance and faith; and the fact was thus declared in baptism, as in Acts 10: 43-47. Saul, like Cornelius and his house, received the Spirit before baptism. (Acts 9: 17, 18.)

Christians do rejoice after baptism, after obeying God and doing their duty; but they rejoice before baptism—filled with the Spirit, speaking with tongues (of praise) and magnifying God, as Cornelius and his house; and so, no doubt, Saul of Tarsus. My opponent, however, assumes that the only thing that makes baptism a certificate of for-

giveness, or of the remission of sins, is the promise of God at the *end* of baptism, "He that believeth and is baptized shall be saved" (Mark 16: 16); but if God's promise of remission is based upon faith alone, as in Acts 10: 43-47, and Cornelius and his house were saved, as evidenced, before baptism, then baptism is only the sign and declaration of the fact as evidenced. Of course, "he that believeth and is baptized"—baptized to symbolize the fact—"shall be saved;" but the baptism is not a condition of salvation, but only the accompanying sign.

I come now to my interpretation of Acts 2: 38, which my opponent assails most vigorously with the testimony of Adam Clarke and three Baptist scholars—Drs. Hovey, Willmarth, and Harkness—against my position. All the scholarship in the world, however, will avail nothing, if I am right, which I shall show; and in order to a clear understanding of my position, let me here insert what I said in my tract regarding Acts 2: 38. After treating the subject of John's "baptism (*eis metanoian*) unto repentance," and his "baptism of repentance (*eis aphesin hamartion*) unto remission of sins," I said:

This is precisely the case (Acts 2: 38) when Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins [*eis aphesin hamartion*]; and ye shall receive the gift of the Holy Spirit." "Remission of sins" here follows "the *name* of Jesus Christ," the sole ground of faith, involving prior repentance, upon which remission was based and so declared by baptism. As of the Jews at Pentecost, so of the Gentiles at Cæsarea, to whom Peter said (Acts 10: 43): "To him bear all the prophets witness, that through his *name* every one that believeth on him shall receive remission of sins;" and while Peter spake these very "words whereby Cornelius and all his house should be saved" (Acts 11: 14), they believed unto the remission of sins, they were converted, the Holy Spirit fell upon them, they spake with tongues, magnified God, and in token of the fact they were afterwards baptized in water (Acts 10: 43-48). Notice in both instances (Acts 2: 38 and 10: 43) that "through the name of Jesus," believed upon, is the remission of sin (always implying repentance); and while baptism is not mentioned in Acts 10: 43 as in Acts 2: 38, yet we see the place and province of baptism the same in both cases—the declarative symbol of a preceding fact, testified to by the gift of the

Holy Ghost which was bestowed, in the latter case, before baptism. Peter clearly agrees with the order of John the Baptist as to repentance and faith; and also as to baptism subsequent to and because of the remission of sins, and not "in order to" the fact thus declared. . . . Jerusalem and Cæsarea were perfectly parallel instances of salvation by grace—of sins remitted through repentance and faith and certified by baptism. More than this, Cæsarea was a later and clearer enactment of Christ's law of baptism with reference to the remission of sins than that of Pentecost.

Now it will be seen that Brother Smith, in his criticism of this part of my tract, left out my argument from Acts 10: 43-47; and in his interpretation of Acts 2: 38 alone he turned his big Baptist guns with one Methodist against my position which interpreted Acts 2: 38 by Acts 10: 43-47. Scripture interprets scripture; and I insist that Acts 2: 38 is interpreted by Acts 10: 43-47 as the latest and clearest pronouncement upon the subject of baptism in its relation to faith and the remission of sins; and if Acts 10: 43-47 clearly proves that baptism follows both faith and the remission of sins, then Acts 10: 43-47 does interpret Acts 2: 38, about which there is doubt and dispute as to interpretation. All the scholarship of earth cannot construe Acts 2: 38 to mean baptism in order to the remission of sins, if Acts 10: 43-47 plainly shows that remission of sins is predicated of faith, through "*the* NAME *of Jesus Christ*," to "every one that believeth on him," as exemplified by the baptism of Cornelius and his house after their conversion —after receiving the Holy Spirit, speaking with tongues and magnifying God! There could be no exception in their case, if sins must be remitted in baptism; and as Peter, in his report to the apostles, makes no explanation of any difference, on this point, between Jerusalem and Cæsarea, the cases are precisely the same.

In Acts 2: 38, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," the subordinate clause, "*and be baptized every one of you*," is parenthetical with a single verb and subject, whereas "*repent ye*" is plural and grammatically construed with the phrase, "*in* [upon] *the name of Jesus Christ*," im-

plying *faith* in Jesus Christ, for the remission of sins, as symbolized and declared by baptism, and as seen in Acts 10: 43-47. Peter, in both cases, uses the "*name*" of Jesus Christ "*believed on*" as the ground of remission; and hence, "be baptized every one of you," parenthetical in Acts 2: 38, occupies the same place and holds the same office as Acts 10: 47: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?" In other words, Acts 2: 38 and Acts 10: 47 do the same thing in setting forth the spiritual change wrought through repentance and faith—namely, the remission of sins—by symbolizing the fact in baptism as already accomplished.

Peter is clear (Acts 10: 43), "That through his *name* every one that *believeth* on him shall receive *remission of sins*," baptism here following and declaring the fact as consummated; and Acts 2: 38, "Repent ye, and be baptized every one of you in [upon] the name of Jesus Christ [believing on him] unto the remission of your sins," must be precisely in accord with Acts 10: 43 without any possibility of conflict in the divine record. Acts 2: 38 was Peter's utterance to the Jews, differing only in form, being due to the mode of Jewish expression, or Scripture symbolism, as pointed out by Dr. Strong, who includes Acts 2: 38 among the list of passages which come under this head. Luke 24: 47 and Acts 3: 19; 10: 43, unquestionably fix repentance and faith as the sole conditions of remission of sins without any reference to baptism; and it is not until the act of baptism occurs (Acts 2: 38; 10: 47) that baptism is mentioned in connection with the remission of sins. The law of remission is set up in repentance and faith, both of them spiritual conditions essential to a spiritual change; and baptism, an external act, could not be added as a condition except in the sense of symbolism as setting forth the fact of which repentance and faith must be the efficient ground. Baptism cannot wash away sin literally nor instrumentally. "The blood of Jesus Christ cleanseth from all sin" (1 John 1: 7), and there cannot be two things (water and blood) doing the same

thing, in the same sense, at the same time. To add water to blood as an efficient cause of salvation—with or without faith—is to make the blood of Christ "of none effect." The Judaizers sought to add circumcision to the blood in order to salvation, to this effect; and this is what Campbellism does with water. "If it is by grace, it is no more of works: otherwise grace is no more grace." (Rom. 11: 6.)

Acts 10: 43-47 settles the question. If so, then baptism is solely a symbolical and declarative act of obedience on the part of the believer in token of salvation by grace, through faith, alone; and is also the bond of obligation, the oath of allegiance, and the badge of profession on the part of every true believer who thus puts on Christ before the world. Like the Lord's Supper, baptism shows forth the death of Christ, also his burial and resurrection; and it shows forth our spiritual death, burial, and resurrection in Christ—our cleansing, regeneration, and union with him —and that we are the children of God by faith, and so united with the body of Christ.

Mr. Smith's Second Review.

Brother Lofton once more apologizes for using the term "Campbellites," but in this, as in his former apology, he assigns as his reason for so doing that those whom he thus designates are the followers of the *doctrines* of Alexander Campbell, who was "their founder." But with all of Dr. Lofton's learning and his free access to the faith, teaching, and practice of the people thus designated by him, he has *most signally* failed to produce *one iota* of proof that they follow the doctrines of Alexander Campbell or those of any other uninspired man. I am perfectly willing to leave it to the verdict of the candid readers of this book as to whether or not I have given a "Thus saith the Lord" for the faith that is within me. As to his other charge, that we use the name "Christian" "as applicable to ourselves alone," I will simply say that *he is mistaken.* We claim to

be Christians *only*, while Brother Lofton claims to be more than this—namely, a "Christian Baptist" or a "Baptist Christian." The word of God knows nothing of such Christians, any more than it does of Methodist Christians, Presbyterian Christians, etc. The New Testament simply speaks of Christians; and if Dr. Lofton and others prefer to add to the word of God in adopting sectarian names, they should not fall out with us for refusing to do the same.

I most certainly appreciate the esteem in which Brother Lofton says he holds me, and can assure him most sincerely that I entertain the kindliest feelings for him. There is no reason why we should not like each other simply because we differ religiously, and believing in the power of God's truth to dispel error, it is not too much to hope that Dr. Lofton may yet see his errors and renounce his denominational peculiarities. At present, however, he is having considerable trouble in trying to make Tit. 3: 4, 5 fit his theory of salvation from past sins, a thing he can never do, not even with Dr. Strong's help. The passage reads: "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit."

Now note: (1) God saves us, (2) according to his mercy, and (3) through the washing of regeneration and renewing of the Holy Spirit. Here God is said to save us through the instrumentality of *two things* and not *one*—viz.: the washing (or bath) of regeneration and the renewing of the Holy Spirit. The word "regeneration" occurs in only one other place in the New Testament, and is from the same word in the Greek (*paligge*), hence the meaning is the same in both passages. "In the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28.) "Regeneration" here means "re-creation," or passing out of the Jewish dispensation into the Christian dispensation, and "regeneration" in Tit. 3: 5 means "re-creation"—or passing out of the world into the kingdom of Christ. It is exactly equivalent to the "new birth," in which God employs the agencies of water and

Spirit in re-creating man. Of course "we are not saved by baptism and regeneration," but we are "regenerated" or "re-created" through the washing (baptism) of regeneration and renewing of the Holy Spirit. To show how far the Doctor has wandered from the truth taught by this passage, I submit the following from Alvah Hovey:

> Paul had in mind baptism as representing and confessing the divine change called "regeneration." Hence he teaches that men are saved by an outworking, obedient life, given and preserved by the Holy Spirit." ("Commentary on John," Appendix, page 422.)

This man was one of the greatest Baptists of America, who was president of Newton Theological Institution, Newton Center, Mass. He says Tit. 3: 5 teaches that *washing* of regeneration is baptism, and that thus "men are saved by an outworking, obedient life." Instead of baptism being classed among works of righteousness, which men do and which cannot save them, it is put over against these and made one of the conditions of "regeneration" or "re-creation" through which God saves us.

Brother Lofton says that I deny his position that "John baptized his converts because of repentance." I most certainly did say that it is not *stated* that John baptized his converts for that purpose, and gave overwhelming proof to sustain my denial, which proof I am pleased to note has not been overturned by the Doctor's skillful pen. I submitted the comment of J. W. McGarvey on this passage relative to the relation between John's baptism and the remission of sins, and concerning which my friend says: "Surely this is an artful piece of sophistry to dodge difficulties, but it has not even a shred of inference from the Scriptures." Well, this matter will have to be left to the judgment of those who are sufficiently acquainted with the laws of language to determine whose position is right, and I fear not the decision of all such who are candid and unprejudiced.

It is true that John baptized his converts because they repented, and it is equally true that he baptized them in order to receive the remission of their sins; but the *ex-*

pressed purpose for which he baptized them is denoted by the use of the preposition *eis*, which means *in order to obtain* the remission of sins. If the inspired writer had intended to express the idea that John baptized *because of* repentance, he would have used the preposition *peri*, which means *because of* or *on account of*. When a thing is done for more than one purpose, involving past and future tense, and only *one* purpose is stated, we must determine whether the act looks to the past or future by the meaning of the preposition denoting the fact. For illustration: "For this is my blood of the covenant, which is shed for [*peri*] many for [*eis*] remission of sins." (Matt. 26: 28.) Christ shed his blood on account of (*peri*) sins, but also for (*eis*) remission of sins. This the Doctor can verify by consulting his Greek Testament. In view of this fact, I said if Dr. Lofton could not find where *eis* was used to express the idea that one thing is done because of another thing having been done, that his cause was hopelessly gone. But he thinks he has saved his sinking ship with the passage which says the men of Nineveh repented at (*eis*) the preaching of Jonah. (Matt. 12: 41.) He makes "repented at" mean *because of*, or *on account of*, the preaching of Jonah; but in this, as in the case of John's baptism, he is very much in error. Once more I beg leave to refer to that prince of biblical exegetes, J. W. McGarvey:

The preposition here rendered *at* is *eis*, which usually means *into*. Some writers have contended that it here means *because of*, or *in consequence of*, a meaning quite foreign to the word. It is true, as a matter of fact, that the Ninevites repented in consequence of the preaching of Jonah; but if it had been the purpose of the writer to express this thought, he would have used the preposition *dia* instead of *eis*. The thought of the passage is quite distinct from this. They repented *into* the preaching of Jonah. This is not idiomatic English, but it conveys the exact thought which a Greek would derive from the original. The term *preaching* is put for the course of life required by the preaching, and it is asserted that they repented *into* this. Their repentance, in other words, brought them into the course of life which the preaching required. If Jesus had merely said that they repented *in consequence* of Jonah's preaching, he would have stopped short with the internal

change which they underwent; but he chooses to go further and indicate the terminus of their repentance, that it brought them into the condition which the preaching demanded. The rendering "*at* the preaching" does not bring out the idea in full, but it would be difficult to translate the passage any more accurately without adopting an awkward circumlocution.

This interpretation of the passage is demanded by the history of the Ninevites, which says: "And God saw their works, that they turned from their evil way." (Jonah 3: 10.) It was this new life into which their repentance brought them or into which they repented "at" (*eis*) the preaching of Jonah. Brother Lofton will have to find another passage, as this will not serve his purpose. He uses the laboring oar against a mighty current in his effort to sustain his position that baptism "is a certificate," not to ourselves, but "to all the world, that we have repented and believed, and that our sins have been forgiven;" but up till now he has made no headway. That would all be very nice if he could read *one word* of it in the Bible; but when he turns to that Book for help, its pages are as silent as the grave on the subject of baptism being a "declaration" or "certificate" to the "whole world" or even any part of it that our sins are forgiven. To whom, my brother, did the offering of Isaac by Abraham on the mountain certify Abraham's acceptance with God? Was it not in this offering and *because* of this offering that God said: "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me?" (Gen. 22: 12.) Does not the apostle James, referring to this, say: "Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works [or obedience] was faith made perfect." (James 2: 21, 22.) His faith was not *perfected* until he obeyed God in this offering, and the words of God, "Now I know that thou fearest God," at the end of obedience forever made the offering of Isaac a "certificate" to Abraham *himself* that he was accepted of God. Likewise our faith in the Lord

Jesus Christ is made *perfect* in baptism, at the end of which stand the words "shall be saved," which forever makes baptism God's certificate to the one baptized that he or she was accepted of God. Baptism is our certificate of *union* with Christ, for in our baptism we are "planted in the likeness of his death." Yea, it is our *marriage* certificate, because we are baptized *into* him and thus become members of his body or *one* with him.

Dr. Lofton says, "Clearly Saul's sins were forgiven before baptism," and then proceeds to give his reasons for this statement, reaching the conclusion that "his baptism symbolically washed away his sins, already forgiven upon repentance and faith." He teaches that when a sinner "really and truly repents of his sins and believes on the Lord Jesus Christ," *then* and *there* he is a child of God, that his sins are forgiven, and that he is made *conscious* of the fact by the Spirit of God. Now let us apply his theory to the case in hand. Saul met the Lord on the road to Damascus, *when* and *where* the Doctor says Saul was *converted*, and *when*, according to the Doctor's rule, men are made conscious of sins forgiven, in consequence of which they *always rejoice.* But this rule does not work in Saul's case; for *after* he met the Lord *when* the Doctor asserts he was converted and *forgiven*, we find him in the city of Damascus, having been in a *state of deep repentance for three long days and nights*, so much so that he had neither eaten nor drunk since he met the Lord. Furthermore, he refused to eat or drink until *after he was baptized.* Can Dr. Lofton, in the light of his faith and teaching, explain how it was that a man with the *consciousness* of sins forgiven continued in this mental anguish *until baptized?* He cannot, but in the light of my faith and teaching it all harmonizes. Jesus Christ said, "He that believeth and is baptized shall be saved;" and the reason Saul did not eat or drink, but continued in depressed spirits, was because he had not yet been told what he must do or what was appointed for him to do by the one to whom he was sent by Jesus. When Ananias came to him and said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name" (Acts 22:

16), Saul did this, and came to the *promise* of salvation, and the record says: "He took food and was strengthened" (Acts 9: 19).

The Doctor intimates that the "scales" which fell from Saul's eyes (or "as it were scales") had reference to the forgiveness of sins; but he should know that it was only the restoration of his physical sight, for he had been smitten with blindness.

If Saul's sins were forgiven *before* he was baptized, then he must have been *wholly unconscious of it*, and Ananias must have been a deceiver, for he told Saul to "wash away his sins," which could not have been done if they were already forgiven. Here is the way that some of the ablest men that ever had fellowship with the Baptists, and who were and are noted Baptist teachers, view this matter. Hovey says:

"*Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*" (Acts 22: 16.) Of course there is no such thing possible as a literal washing away of sins. A removal of sins from the soul by bathing the body is absurd. But there is such a thing as forgiveness of sins; and this may be described figuratively as washing them away, so that henceforth the soul may be "clean" from the guilt of sin. ("Commentary on John," Appendix, page 420.)

This is what those whom the Doctor calls "Campbellites" believe and teach, and yet he calls it "Campbellism!"

Another great Baptist, Horatio B. Hackett, Professor of Biblical Literature and New Testament Exegesis in Rochester Theological Seminary, says:

"*And wash* [bathe] *away thy sins.*" This clause states a result of the baptism in language derived from the nature of the ordinance. It answers to *for the remission of sins*, in Acts 2: 38—*i. e.*, submit to the rite in order to be forgiven. In both passages baptism is represented as bearing this importance or efficacy because it is the sign of the repentance and faith which are the conditions of salvation. ("Commentary," on Acts 22: 16, page 258.)

While Hackett says that "repentance and faith are the conditions of salvation, it will be observed that in the interpretation of the passage his scholarship forced him to make baptism also a condition of salvation, for he says

that they were to submit to the rite in order to be forgiven. It will be observed also that he does not, as Dr. Lofton does, make baptism a sign or symbol of remission of sins, but a sign of repentance and faith. Now I believe what these eminent Baptists teach on this point; and if this makes me a "Campbellite," how did it happen to make them Baptists?

I cannot refrain from calling one more witness from the Baptist ranks—J. W. Willmarth:

> Ananias, divinely sent to Saul of Tarsus, blind, penitent, and prayerful, thus instructed him: "*And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*" The *washing away* refers to remission; the last clause requires the exercise of faith in Christ. ("Baptism and Remission," in Baptist Quarterly, July, 1877, page 310.)

Through the merits of the shed blood of the Son of God our sins are "washed away" or are *forgiven* by the Lord when we are *baptized into his name.* This is what these great Baptists, as scholars, aside from theological bias, teach, and this is *what* I *believe* and *teach.*

Saul of Tarsus was told to submit to the ordinance of baptism in order that his sins might be "washed away" or "forgiven" through the merits of the blood of Christ, and this is *one* of the things *appointed* for all to do who would come to the promise of remission of sins. "He that believeth and is baptized shall be saved" is the language of God's Son, the Savior of men.

My friend says: "I come now to my interpretation of Acts 2: 38, which my opponent assails most vigorously with the testimony of Adam Clarke and three Baptist scholars—Drs. Hovey, Willmarth, and Harkness." The plain import of the passage itself "assails" the Doctor's position with enough vigor to open the eyes of the blind, and I simply gave the testimony of these great scholars to show that I am not alone in my contention. He further says: "All the scholarship in the world, however, will avail nothing, if I am right in my position, which I shall show." The only way to determine the meaning of language, the grammatical con-

struction of sentences, and the relation of one word to another is by the "scholarship of the world," and I am frank to say that had Dr. Lofton arrayed the "scholarship of the world" against me as I have him on this as well as other passages, I *would yield the whole controversy.* But how does he show that *he* is right and the *scholarship of all the world* is wrong? Hear him: "The subordinate clause, '*and be baptized every one of you,*' is parenthetical, with a single verb and subject, whereas '*repent ye*' is plural and grammatically construed with the phrase, '*in* [upon] *the name of Jesus Christ,*' implying *faith* in Jesus Christ for the remission of sins." Now the "scholarship of the world" grammatically construed this sentence, but did not reach the same conclusion my friend has. What if "repent ye" is plural, while "be baptized" is singular? Did not baptism extend to all who repented? The command to "repent" was addressed to all, and the command to "be baptized" was addressed not only to those who repented, but to *all* who repented, and, therefore, is expressed in the singular number or used distributively. The command to "repent" and to "be baptized" for the remission of sins shows that the command to repent is for the same end or purpose to those who were baptized as the baptism itself.

I will now submit to Brother Lofton the following problem, in the solution of which I trust he will deal in no circumlocution, but come straight to the work. In Acts 2: 38 the people were told to "repent and be baptized for the remission of sins." Will you please tell us the relation denoted by the copulative "and" which unites baptism with repentance? If you say the people were to repent in order to the remission of sins, were they not to be baptized for the same purpose for which they were to repent? If not, why not?

I must treat the Doctor to more scholarship from Baptist authors on the relation of repentance and baptism to the remission of sins. Horatio B. Hackett says:

"*In order to the forgiveness of sins* (Matt. 26: 28; Luke 3: 3) we connect naturally with both the preceding verbs. This clause states the motive or object which should in-

duce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other. ("Commentary," on Acts 2: 38, page 53.)

This is in perfect keeping with the teaching of those whom Dr. Lofton says "follow the doctrines of Alexander Campbell."

But more, this time from Albert Harkness:

In my opinion *eis* in Acts 2: 38 denotes *purpose*, and may be rendered *in order to*, or *for the purpose of receiving*, or, as in our English version, *for*. *Eis aphesin harmartion* suggests the motive or object contemplated in the action of the two preceding verbs. (Letter to R. T. Mathews, February 24, 1876.)

Again, W. R. Harper, President of Chicago University, says:

In answer to your letter I would say that the preposition *eis* is to be translated "unto"—*i. e.*, "in order to secure." The preposition indicates that *remission of sins* is the end aimed at in the actions expressed by the predicates *repent* and *be baptized*. The phrase is telic. (Letter to J. W. Shepherd, April 22, 1893.)

Once more, Alvah Hovey says:

"*Repent and be baptized every one of you in* [or upon] *the name of Jesus Christ, unto the remission* [or forgiveness] *of your sins.*" (Acts 2: 38, R. V.) Here repentance and baptism are represented as leading to the forgiveness of sins. ("Commentary on John," Appendix, page 420.)

These are all Baptist scholars, and it will be noted that they say (1) that "for" (*eis*) in Acts 2: 38 looks forward and not backward, and (2) that both "repentance" and "baptism" were in order to the remission of sins.

The Doctor intimates that I have "shied" around the case of Cornelius, recorded in Acts 10: 43-47. This appears to be his main crutch on which he leans for support in sustaining his theory of remission before baptism, but I shall now proceed to relieve him of this prop. He says: "All the scholarship of earth cannot construe Acts 2: 38 to mean baptism in order to the remission of sins, if Acts 10: 43-47 plainly shows that remission of sins is predicated of faith, through '*the name of Jesus Christ.*'" There is absolutely

no conflict in a single particular between my position on Acts 2: 38 and the statement in Acts 10: 43. Dr. Lofton well knows that salvation here *is not* predicated of *faith alone* "through his name," for this would have people saved *without* repentance, a thing that he repudiates. What then? He will tell us that salvation by faith "through his name" *includes* repentance, although not expressed; that repentance is *implied.* Very well. Will he now tell us by what principle or law of language he can include repentance and exclude baptism, which is as much associated with the name of Christ as either faith or repentance? Are we not *baptized into* the name of Christ, and is it not *in* him that "we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace?" (Eph. 1: 7.) The whole scheme of redemption is a system of faith, and every act man performs in the service of God, in coming to God for salvation from past sins and the development of the new life even down to the brink of the grave, is predicated of faith, because it is *faith* that moves man to *obey* God, not only in baptism, but in everything else he does that is pleasing to God. The fruits of repentance, like baptism, are but the outward expression of the inward faith, or faith embodied in acts of obedience. Therefore, whenever salvation from past sins is predicated of faith, it always includes both repentance and baptism, for Jesus Christ, in giving the very constitution of his government, said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) This fact is verified in the salvation of Cornelius and his family. The angel God sent to him said that the apostle Peter, for whom he was to send, would tell him "words," whereby he and his house should be saved. (Acts 11: 14.) Now, among the words Peter spoke to Cornelius and his house we find the command to be baptized. (Acts 10: 48.) "And he commanded them to be baptized in the name of Jesus Christ." Hence, I fully agree with my friend that "Acts 10: 43-47 settles the question," but not according to the "faith alone" theory of salvation.

The Doctor says: "I insist that Acts 2: 38 is interpreted

by Acts 10: 43-47 as the latest and clearest pronouncement upon the subject of baptism in its relation to faith and the remission of sins." Then the world had to be in more or less doubt about the meaning of Peter's sermon on Pentecost for something like ten years, if what the Doctor says is true! You are simply mistaken, my brother, for the Holy Spirit, who was an infallible Guide, was speaking through Peter on Pentecost (Acts 2: 4), and laid down the law of induction into the kingdom, or the conditions of remission of sins, in all their *fullness* and *completeness*, and, therefore, Acts 10: 43-47 *must be interpreted* in the light of Acts 2: 38, which was the beginning of the preaching of repentance and remission of sins in the name of Christ. The Doctor tells us that "Cornelius and his house, who received the Spirit, spoke with tongues and magnified God, had all the evidences of conversion before baptism." I will here remind him that the question involved *is not* conversion, but *pardon* or forgiveness of past sins. He seems to rest his case upon the fact that Cornelius and his house "received the Spirit and spoke with tongues" before baptism as an evidence of their pardon. Now, if he could show that the miraculous reception of the Spirit which enabled them to speak in different languages was an *evidence* from God that their sins had been forgiven, his case would be made out, but such evidence *is not* in the record with reference to the salvation of Cornelius or any one else. This miraculous demonstration occurred as a witness or evidence, not that Cornelius and his house were saved, but to convince the Jews that the Gentiles had a right to the kingdom of God and an interest in the gospel of his grace. Hence the words of Peter: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we [meaning "we Jews"]?" Those who accompanied Peter to the house of Cornelius, his Jewish brethren, were *amazed* when they saw that the Holy Spirit had been poured out on the Gentiles, and this wonderful phenomena forever settled the question between Jews and Gentiles as to who should be admitted to the kingdom. It took a miracle on the house top to convince Peter that he

ought to preach to the Gentiles, and it took this miracle at Cornelius' house to convince the six Jewish brethren who accompanied him that Cornelius and family should be baptized. Nothing like this had occurred since Pentecost, when the apostles were baptized in the Holy Spirit, for Peter had to go back to the "beginning" to find anything like it. (See Acts 11: 15.) In giving an account of this miraculous demonstration at the house of Cornelius to the Jewish Christians as a justification for his having preached to them and having them baptized, it is said: "And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." (Acts 11: 18.) These Gentiles were not baptized in the Holy Spirit to give them faith, for Peter says they were to hear the word at his mouth and believe. (Acts 15: 7.) They were not baptized in the Holy Spirit to save them, for Peter was to tell them *words* whereby they should be saved. (Acts 11: 14.) If this baptism in the Holy Spirit was necessary to save or convert Cornelius, then well may we ask the question: Why send for Peter? If this is God's way of converting and saving people, then *preachers* and *preaching* are not needed. Dr. Lofton never witnessed a baptism in the Holy Spirit in all of his life, and never will, for the day of miracles has long since passed. The same cause produces the same effect on all occasions if surrounded by the same circumstances, and because of this unvarying law in both nature and grace, we know *none* are baptized in the Holy Spirit now. Following Peter's reference to the "beginning," we are led to Pentecost, where the apostles were baptized in the Holy Spirit, resulting in the miraculous demonstration of speaking in different languages; and the same effect follows the same cause at the house of Cornelius, for "*they heard them speak with tongues, and magnify God.*" (Acts 10: 46.) I believe with all my heart that "the Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8: 16), but as to *how* he does this Dr. Lofton and I are not agreed. He contends that the Spirit does this directly or immediately and mysteriously, while I contend that he does

it through the testimony of his *revealed* or *written* word. The Spirit has given through the gospel the conditions of sonship, and when one complies with these conditions, he has this testimony of the Spirit bearing witness *with*, not *to*, his spirit that he is a child of God. What evidence greater than the *blessed word* of the Spirit does any one who desires to honor God need to make him happy and fill him with a joy divine?

Dr. Lofton's Second Reply.

My position that Brother Smith and his people are the followers of Alexander Campbell is the universal position of all who speak or write on the subject; and it is certain that they have had an unbroken succession of doctrine, practice, and organism from Alexander Campbell and his day, substantially, if not precisely, holding his fundamental position—namely, that, in order to the salvation of a sinner, one must believe the word of God and repent of sin, without the direct operation of the Holy Spirit, and be baptized in water for the remission of sins. My opponent claims that he only speaks a "Thus saith the Lord" for the faith within him, and without any reference or relation to Alexander Campbell; but this is precisely what Alexander said and what his followers have said ever since, as if he and they were the only people on earth who speak a "Thus saith the Lord" in the scriptural sense of God's word, comprehending a system of salvation.

I am glad to learn that I am "mistaken" in the charge that my Campbellite brethren use the name "Christian" as alone applicable to themselves. My brother says, "We claim to be Christians *only;*" while I claim to be more than this—namely, a "Christian Baptist" or a "Baptist Christian," of which he says the word of God knows nothing. This may be technically true as to phraseology, but John was a "Baptist Christian" or a "Christian Baptist" in fact, and so of all those who have followed him in

name, teaching, and baptism, none of which is "sectarian" if scriptural.

I certainly reciprocate the kindly feelings of Brother Smith, and share with him a like sympathy as to "errors;" and as he sincerely wishes that I could see mine and renounce them, as he sees them, so do I wish for him. I assure him, however, that Tit. 3: 4, 5 gives me no trouble in trying to fit the passage to the gospel theory of salvation by grace through faith in the Lord Jesus Christ. I accept the interpretation cited from Hovey ("Commentary on John," Appendix, page 422). His position that Paul meant by "the washing of regeneration," baptism as *representing* and *confessing* the divine change called "regeneration," is exactly my position that baptism here *symbolizes* and *declares* "regeneration;" and I have no objection to his further position that "men are saved by an outworking, obedient life, given and preserved by the Holy Spirit." We are saved by regeneration, signified and declared by baptism; and this regeneration, or spiritual life, works out and is obedient because, as Hovey says, the Holy Spirit produces it and preserves it, and not because of baptism, which only represents and confesses it. This is sound Baptist doctrine and absolutely foreign to the theory of my brother and his people, who deny the direct and personal operation of the Holy Spirit in regeneration—"the outworking and obedient life, given and preserved by the Holy Spirit;" and who hold that regeneration, or renewing of the Spirit, is only effected by the word believed and by obedience in water, called a "birth of water and Spirit"—rather of water and word representing the Spirit. Baptists believe in regeneration or renewing through the Holy Spirit by the word; and they believe that this regeneration expresses itself in outworking and obedient life, in confession, baptism, and good works, just exactly what Hovey means.

My opponent comes again to the subject of John baptizing (*eis metanoian*) unto repentance (Matt. 3: 11); but while he concedes that John baptized his converts *because* they repented, as in his preceding discussion, he seems not

to be satisfied with this rendering of *eis*, which McGarvey, to his then satisfaction, made to express the "*purpose*" of John's baptism to excite repentance in order to win the glory of remission of sins in others than those he baptized! Now he comes forward with the Greek preposition *peri*, and assumes that if the inspired writer had intended to mean that John baptized *because* of repentance, he would have used *peri* instead of *eis* to express the idea. He cites Matt. 26: 28 to illustrate his position: "For this is my blood of the covenant, which is shed for [*peri*] many for [*eis*] remission of sins." But *peri* used after verbs of offering sacrifice is rendered *in behalf of, on account of*, and has precisely the same meaning as *eis* in Matt. 3: 11 and in Matt. 12: 41.

But my opponent is not satisfied with my use of Matt. 12: 41, by which I met his challenge to the effect that unless I could produce a single instance in which *eis* is used in the sense of *because*, my position regarding Matt. 3: 11 was hopelessly gone; and, as in the case of Matt. 3: 11, he resorts to McGarvey to solve the difficulties he finds in rendering *eis* in Matt. 12: 41 to suit his theory. Nothing could be simpler or plainer than the fact stated in Matt. 12: 41—namely, that the Ninevites "repented at [*eis*] the preaching of Jonah"—on account of, because of, the preaching of Jonah; and while McGarvey says, "It is true, as a matter of fact, that the Ninevites repented in consequence of the preaching of Jonah," he says that if it had been the purpose of the writer to express this thought, he would have used "*dia*." Why not "*peri*," according to Brother Smith? But McGarvey says: "They repented *into* [*eis*] the preaching of Jonah"—that is, into the course of life required by Jonah's preaching; and while he says the expression "*at* [*eis*] the preaching of Jonah" does not develop the full idea of his rendering, "it would be difficult to translate the passage any more accurately without adopting an awkward circumlocution."

This is another strained and unwarranted effort to get rid of a difficulty. I find no lexicographer or commentator who agrees with his interpretation. They all render *eis*

here *in accordance with, conformably to, with a view to*—that is, in the sense of *because of* or *on account of*. Dr. Broadus, one of the greatest Greek scholars ("Commentary on Matthew," page 277), says on Matt. 12: 41: "The preposition rendered 'at' is *eis*, usually rendered 'into' or 'unto,' and often denoting design or aim. It cannot possibly have that sense here, for certainly the Ninevites did not repent in order that Jonah might preach. It clearly introduces the occasion or ground of repenting (Winer, page 397 [495]); and it may possibly have the same force in Matt. 3: 11 and Acts 2: 38." Dr. Broadus (page 49) cites the Greek commentator, Euthymius (twelfth century), as giving *eis* (Matt. 3: 11) this sense—that is, repentance denoting the ground or occasion of John's baptism (because of repentance); and he also cites Tyndale and others, who held that this baptism was "with reference to repentance." "Such a meaning," the Doctor says, "the preposition [*eis*], with its case, does somewhat frequently have [as in Acts 2: 25], and that gives a very good sense (as it would also in Luke 3: 3; Mark 1: 4, 'unto remission of sins')." In other words, Dr. Broadus not only holds that *eis* in Matt. 3: 11 and Matt. 12: 41 denotes, respectively, repentance as the ground of John's baptism, and the preaching of Jonah as the ground of Ninevite repentance, but that *eis* translated "with reference to the remission of sins" (*aphesin hamartion*) gives a very good sense, according to New Testament Greek usage.

At all events, the interpretations of McGarvey, both of Matt. 3: 11 and Matt. 12: 41, are sophistical fictions to avoid difficulties in the way of a theory. No doubt the Ninevites did repent so as to enter into the conditions involved by Jonah's preaching; but the repentance did not begin until the preaching began as the occasion or cause of the repentance, which is evidently the plain meaning of the Master, who was denouncing the woes of judgment upon his generation for not repenting at his preaching, though a greater than Jonah was he.

My opponent admits that baptism is a "certificate" and a "declaration," but only to the man baptized. He calls it

his "marriage certificate," his "certificate of union with Christ," because planted in the likeness of his death, because baptized into him and so become a member of his body and one with him. All this might be true if his theory was true, except this, that instead of baptism becoming his marriage certificate, it is the marriage itself. Baptism is only an external symbol or declaration of our union with Christ by faith; and it is a marriage certificate with a Baptist to all the world that by faith he has been married to Christ. A marriage certificate is a document given after marriage, not to prove to ourselves that we are married, but to prove to the world that we are married; and hence my position that baptism is a declaration or certificate of our union with Christ and of all the blessings of salvation secured to us through faith and witnessed within us by the Holy Spirit of promise, by whom, having believed, we were sealed (Eph. 1: 13); and by which seal "the Lord knoweth them that are his" (2 Tim. 2: 19); and by which seal, the witness of the Holy Spirit, we know that we are the sons of God (Rom. 8: 16; Acts 5: 32).

My opponent cites Abraham's offering of Isaac as an illustration of his certificate theory. "Abraham *believed* God, and it was reckoned unto him for righteousness" (Gen. 15: 6); "and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision." (Rom. 4: 1-12.) Thus was Abraham justified by faith, "*without works*," that he might not have "whereof to glory." Twenty years afterwards God "*proved*" Abraham by the proposed sacrifice of his son, Isaac; and when the unstaggering faith of Abraham was demonstrated, God reiterated and emphasized, with an oath, the promises he had already repeatedly made to Abraham under his covenant of circumcision. Neither Abraham's fidelity in obedience nor God's assurance on the mountain was a certificate to Abraham of his salvation, but of his blessings to the world. He already had the certificate of circumcision that he had been saved by grace, justified by faith, unto life eternal, "*without works;*" and the allusion of James (2: 21, 22) to Abraham's justifi-

cation by works in offering up Isaac has no reference to his salvation whatever. Justification by work is only *proof* of justification by faith—"God did *prove* Abraham," already saved and circumcised and assured; and while it is true that Abram's "faith wrought with his works, and by his works was faith made perfect," it was the work of a man already saved by grace and justified through faith unto life eternal. So to every Christian thus "*proved*" is faith perfected by work; but there is not a shred of Scriptrue for perfecting faith in baptism and so securing the blessings of salvation which are alone through grace and justification by faith, as in Abraham's case; the *proof* of which is obedience in all things, the sign or symbol of which is baptism. The faith that saves—"faith unto the saving of the soul" (Heb. 10: 39)—is perfect for its purpose; and any addition of work or water to enhance its validity or efficacy is to destroy its intent, prerogative, and office as the sole medium of God's approach to the soul and of the soul's approach to God and the ground of justification. The moment a man believes (*eis*) into Christ he is in Christ and Christ in him, his soul is united with God, that instant he is justified unto life eternal, regenerated, saved; and there can be no continuous process beyond faith in order to salvation, whatever the obedience required in confession, baptism, or good works, to signify and declare the fact. (John 5: 24.)

Now to the salvation of Saul, which I affirm took place before his baptism; and in proof of the fact I will state a little more fully my argument heretofore presented:

1. When he heard the voice of Jesus and saw who he was, Saul confessed him as "*Lord*," and asked, "What shall I *do?*" which is proof positive that he had believed and surrendered to Christ, having repented and relented, and was so *converted.* (Acts 22: 6-10.)

2. Christ's commission of Saul, on the spot and at the time of his conversion, as the great apostle to the Gentiles; and it is utterly preposterous to suppose that such a commission should have been issued to an *unconverted* man. (Acts 26: 12-20.)

3. His being sent into Damascus for further instruction, to be told of "*all things*" which were "*appointed*" for him to do (Acts 22: 10); the formal and preliminary step essential to the ordination of the great apostle as a "*chosen vessel*," and therefore a *converted* man. (Acts 9: 15, 16.)

4. His three days of *fasting* and *prayer*, without *sight* (Acts 9: 9, 12), the acts of a converted man under the stress of blindness and suspense, contemplating the radical change and the tremendous commission imposed upon him, in the face of his past record and of his future conflict; and being thus conscious of the change and the situation, it was perfectly natural, as a converted Jew, to fast and pray and even to feel no appetite for food till relieved.

5. The ministry of Ananias, under the instruction of Jesus, who laid his hands upon Saul that he might "*receive his sight and be filled with the Holy Spirit*"—both of which, *under the laying on of hands*, took place—which is proof positive that Saul was a converted man; and after all this he arose on the spot and was baptized, took food and was strengthened (Acts 9: 17-19), without any expression of emotion at that time.

Jesus told Ananias on sending him to set apart Saul to the ministry, that Saul was a "chosen vessel unto him" to bear his name "before the Gentiles" (Acts 9: 15); and when Ananias came to Saul, he reiterated this great fact in language more elaborate (Acts 22: 14-16); and after laying his hands upon Saul, restoring his sight and conferring the Holy Spirit, as seen in Acts 9: 17-19, it was then he said: "Arise, and be baptized, and wash away thy sins." If Saul was not a converted man—justified, regenerated, saved—before his baptism, then Ananias bestowed the gift of the Holy Spirit upon him and ordained him to the ministry of his apostleship by the laying on of hands before he was converted or saved. Such a position is absolutely preposterous; and the unanswerable logic of the case is that the expression, "wash away thy sins," was a symbolic or figurative declaration of Saul's baptism that his sins were already forgiven—his baptism being necessary to his public profession of Christ before the world

and to the validity of his ministry and organic union with God's people.

My opponent arrays against me the testimony of three Baptist scholars—Hovey, Hackett, and Willmarth—but I defy the scholarship of the world to overturn my argument. I could give a thousand Baptist scholars against his three; but all the microscopic literalism applied by himself and his three Baptist scholars to Oriental symbolism, which so often puts the sign for the thing signified, as in this case, cannot do away with the facts. The truth is that Hackett and Hovey, when they explain themselves, do not imply my opponent's interpretation at all. Hovey truly says that baptism may be described as a *figurative* washing away of sin and so expressing forgiveness; and Hackett vaguely puts it when he says that baptism bears the importance of answering to "for the remission of sins," because it is "the *sign* of repentance and faith, which are the conditions of salvation." If so, the sign of these conditions cannot be a condition itself. The accompaniment and declaration of faith and repentance, baptism, is the *sign* of remission, and so by an Orientalism is put for the "washing away of sins"—the *sign* for the thing signified.

I come again to Acts 2: 38. Before taking up the argument of my opponent, I will answer his "problem" with reference to the relation denoted by the copulative "*and*," which he says unites baptism with repentance in the passage. I hold that the subordinate clause, "and be baptized every one of you," is parenthetical and independent of the sentence; and that "repent" is construed with the phrase, "in the name of Jesus Christ [implying faith in Christ] for the remission of your sins;" and that the parenthetical clause, to which the independent "*and*" belongs, prospectively refers baptism to the close of the sentence as a sign and declaration of the fact of remission grounded in repentance and faith as parallel with Acts 10: 43-48. In other words, baptism in Acts 2: 38 is bound to occupy the same place and perform the same office as in Acts 10: 43-48; and as in Acts 10: 43-48 baptism follows

the remission of sins solely ascribed to the name of Christ believed upon, so in Acts 2: 38. The name of Christ believed upon, involving prior repentance, is found alike in both Acts 2: 38 and Acts 10: 43-48; and the baptism commanded in the parenthetical and independent clause of Acts 2: 38 and the baptism commanded in the subsequent and final sentences of Acts 10: 43-48 have precisely the same relation to repentance and faith as the sole ground of remission and perform the same function in declaring and symbolizing the fact. There can be no difference in the purport and interpretation of the two passages; and in all the references of the Scripture to the two events, they are pronounced the same in administration, meaning, and importance, and without distinction between Jew and Gentile. (Acts 10: 45-47; 11: 1-18; 15: 6-9.)

My Brother Smith again employs against me his Baptist witnesses—Hackett, Harkness, Harper, and Hovey; but all the scholarly literalism of Oriental symbolism by means of grammatical construction and verbal relations, however microscopically applied to the letter, cannot overturn the deadly parallelism between Acts 2: 38 and Acts 10: 43-48.

In his answer to my position my opponent assumes that in Acts 10: 43-48 salvation cannot be predicated of faith alone, since, if faith, as I hold, must include repentance, it must also include baptism for the remission of sins. I do not exclude baptism, but hold it strictly in its association with repentance and faith as the sign, but not the condition, of remission. He insists that in the words spoken by Peter whereby Cornelius and his house should be saved (Acts 11: 14) was included baptism; and yet in Peter's sermon (Acts 10: 35-43) to Cornelius and his house there is no hint of baptism; and he closes his sermon (verse 43) with these words: "To him bear all the prophets witness, that through his name every one that *believeth* on him shall receive remission of sins." As Peter spake these very *words* by which Cornelius and his house should be *saved*, the Holy Spirit fell upon all that heard the word, they spoke with tongues and magnified God—fully demonstrating their conversion to Christ—upon which Peter com-

manded their baptism, without any reference to the remission of sins by baptism.

Again my opponent assumes that the gift of the Holy Spirit—speaking with tongues and magnifying God—intended simply as a sign to the Jews that the Gentiles had been admitted to the gospel and the kingdom, was no evidence in itself that the sins of Cornelius and his house had been remitted or pardoned. He says that if I could show the same to be such evidence, my case would be made out; and in order to make out my case I refer him to Acts 15: 7-9, in which Peter said, of this event, to the Jerusalem council: "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should *hear* the word of the gospel, and *believe*. And God, who knoweth the heart, *bare them witness*, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, *cleansing their hearts by faith*."

It could not be made clearer that Cornelius and his house, under the preaching of Peter, believed and were converted to Christ through the gospel; that God knowing the regenerate condition of their hearts, witnessed their faith by giving them the Holy Spirit, as to the disciples at Pentecost; that they demonstrated the fact of their conversion, under spiritual influence, by speaking with tongues and magnifying God; and that God himself, without distinction between Jew and Gentile, "cleansed their hearts by *faith*" in order to his witness of the fact in giving them the Holy Spirit. Here is a genuine case of heart religion, through the cleansing of faith, under the direct operation of God, by means of the word believed, witnessed by the Holy Spirit, characterized by the ecstasy of the converts; and all this before they were baptized! They were disciples before baptism; for it cannot be shown that any but a disciple ever had "the gift of the Holy Spirit;" and it was in accord with the great commission, "Go ye therefore, and *make disciples* of all the nations, *baptizing* them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28: 19), that Peter baptized Cornelius and

his house. In the light of Matt. 28: 19 we interpret Mark 16: 15, 16, another form of the great commission; and that part of it which says, "He that believeth and is baptized shall be saved," can only mean that the "saved," the disciple having been "made," not by baptism, but by faith, must be baptized to declare and symbolize the fact, and so saved.

I have now made out my case, and on this rock I stand immovable and unanswerable. Acts 10: 43-48, the last and most luminous and voluminous utterance of Peter upon the law and design of baptism—long after the day of Pentecost—interprets Acts 2: 38; and the theory of baptism remitting sins is utterly refuted, except in a figurative, symbolic, or declarative sense. Acts 15: 7-9 fully clears up Acts 10: 43-48 from the slightest inference of baptismal remission; and these passages forever take Acts 2: 38 out of the field of controversy on the subject. My case is made out according to the admission of my opponent; and hence there can be no further controversy regarding the design of baptism. It is simply the sign or symbol of sin's remission, of regeneration, of our union with Christ, of putting on Christ by public profession; it is the certificate or declaration of salvation and its blessings; and it is the pledge of obligation and of allegiance to Christ and of our duty to walk with him in newness of life. Give me your hand, Brother Smith, and let us stand on this rock together; and henceforth let us have no more controversy over the fiction of baptismal regeneration or remission in any form.

(See Mr. Smith's Review of the foregoing on page 280.)

IV.

"CAMPBELLITES COMBINE A RATIONALISTIC FAITH WITH A RITUALISTIC BAPTISM."

Mr. Smith's First Review.

The author says: "John and Peter were both Baptists and not Campbellites, who combine a *rationalistic* faith with a *ritualistic* baptism." If either John or Peter was a Baptist of the Dr. G. A. Lofton kind, no New Testament writer mentioned the fact, which certainly would have been done had it been a fact. Again I must plead ignorance concerning that pestiferous people whom the Doctor delights in calling "Campbellites," and who seem to haunt him by day and disturb his peaceful slumbers by night. I am absolutely certain that neither John nor Peter was a "Campbellite," whatever else they may have been.

But inasmuch as it is plain that Dr. Lofton refers to Christians, whom he stigmatizes as "Campbellites," it becomes necessary to notice what he says about their "faith" and "baptism." He terms their faith "rationalistic," which simply means one who relies wholly upon human reason in religion. Webster defines "rationalism:" "A system of opinions deduced from reason, as distinct from, or opposed to, revelation; an excessive deference to, or reliance on, reason." Thus it may be seen that, strictly speaking, "rationalism" is infidelity. Any theory that denies a divine revelation is infidelity pure and simple; and if that is what the Doctor means, why did he not say so in plain English? He has here stated that which is absolutely *untrue;* and a little investigation should have convinced him of the contrary, and fairness required it. God

has endowed man with reason and assigned reason her province—viz., to ascertain *what* God has revealed upon the great matters of salvation; and it becomes man's duty to *believe* and *obey* that revelation. Hence, God says to man: "Come now, and let us reason together." (Isa. 1: 18.) I confess to the charge of an *intelligent* faith, if that be what Dr. Lofton means. Peter says for Christians to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you." (1 Pet. 3: 15.) Just at this point there is a very vital difference between the faith of Dr. Lofton and that of those he terms "Campbellites." For the want of an *intelligent* faith the Baptists are led into all sorts of inconsistencies and absurdities in doctrine and practice. They teach that unimmersed Methodists and Presbyterians are the children of God, and at the same time deny these children of God the right to eat at their Father's table. They teach that baptism is a "nonessential," that it has nothing whatever to do with one's salvation, but will not admit one to church membership and the Lord's table unless baptized. They teach that sinners are converted by the direct work of the Holy Spirit, and then cry loud and long in calling sinners to repentance!

The Doctor also terms the baptism to which disciples submit a "*ritualistic*" baptism. Webster defines "ritualism:" "The system of rituals or prescribed forms of religious worship." Now, if the author means to charge that disciples insist upon holding to the exact forms of religious worship as revealed in the New Testament, we plead guilty to the charge. Will Dr. Lofton dare *change* the form of baptism or the emblems used in celebrating the Lord's death? What, then, does he mean by a "ritualistic" baptism? Does he mean that those he calls "Campbellites" look upon baptism as possessing any virtue within itself, or in any way a *procuring* cause of salvation? If so, he should know better, and his ignorance on this point is pitiable.

It will be observed that the Doctor persists in saying that "John was a thorough Baptist preacher," but a little

proof from the Bible would suit much better than his unsupported assertions. John was not a Baptist preacher at all, but a preacher of baptism. He was a Baptist because he baptized, but was not in any sense whatever a Baptist preacher. But even if he could be properly termed "a Baptist preacher," Dr. Lofton has not by any means proven that he is the same kind of a preacher that John was. The Doctor requires those whom he baptizes to relate an experience that God, for Christ's sake, has pardoned their sins, before baptism, while John baptized the people in order that their sins might be forgiven. Again, he has the church to vote on their application for church membership. Did John do anything like that? There is not a *single* characteristic of John the Baptist that is peculiar to the "Baptist" Church, and the mere enumeration of the things John taught and did constitute no valid argument on the Doctor's side of this question.

The author has "repentance" and "righteousness" of soul essential to faith. This was true with reference to the coming Messiah, but those to whom John preached were Jews who already believed in God, but were not in a condition to believe in Christ without first setting themselves right with God by repentance. To one who did not believe in God, repentance was not essential to faith, but rather a fruit or manifestation of an existing faith. After the apostles entered upon their work under the great commission, the first thing they required was "faith." The order was: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) They *believed;* and when they asked what further to do, they were told to "repent" and be baptized. (Verses 37, 38.)

The Doctor calls attention to what he is pleased to term "the Baptist maxim"—viz.: "Blood before water, Christ before church, the Holy Spirit with the Word before all, in all, and through all." This is the way he has of saying that the sinner comes to the benefits of the blood of Christ "before" baptism, but the inspired Paul refutes the Doctor's theory: "Or are ye ignorant that all we who were

baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death." (Rom. 6: 3, 4.) Without the death of Christ (and he shed his blood in his death—John 19: 33, 34) there could have been no salvation; and in order for the sinner to be saved, he must come in contact with the death of Christ, which the Scriptures declare is done when he is *baptized into* Christ. From this there is no escape, save by an absolute repudiation of the word of God. From his side came both blood and water, which God has inseparably united in the great scheme of redemption, and it is a dangerous thing for Dr. Lofton or any one else to disjoin them. "For there are three who bear witness, the Spirit, and the water, and the blood: and these three agree in one." (1 John 5: 8.) No matter to what the "water" here refers, it is united with the "blood." I remark, however, that Adam Clarke and John Wesley refer the "water" here to baptism.

The author means by "Christ before church" that sinners are converted, saved, and accepted of God *before* they come to the church of Christ. Thus he has Christ *separated* from his church, a thing flatly contradicted by the word of God. The church is called the "body" of Christ, and he is the Head of that body. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead." (Col. 1: 18.) Now, if Christ is so united to his church as to be its head, how could one possibly come to Christ without *at the same time* coming to his church? If one could reach Christ "before" reaching his church, then Christ must be separated from his body, the church; and when the body is separated from the head, it becomes a *dead* body. Thus the author would have people united to a dead body. This is one of the absurd predicaments into which Dr. Lofton's theology leads him in his efforts to have sinners saved before baptism. The truth is, the church, or body of Christ, is that great spiritual institution of which one becomes a member by the same process and at the same time he or she is converted. Will the Doctor cite us to a single person in the New Testament that

is said to be a child of God who was not a member of the church of Christ, after the church was established?

Again, he means by the expression, "the Holy Spirit with the Word before all," that the Holy Spirit exerts an influence in conversion in addition to and distinct from the word. If this is not his meaning, then he was unfortunate in the selection of words to express his meaning. But that is Baptist doctrine, anyway, and I shall treat it as such. Why did not Dr. Lofton submit at least *one* passage which teaches that extra influence exerted by the Spirit? Certainly, if it be a Bible doctrine, there are numerous passages at hand, and it would have been but little trouble to incorporate just *one* in his statement. Abstract spiritual influences is to the "Baptists" and many others a very wholesome doctrine, but they fail to find any authority in the Bible for such doctrine. That theory robs the word of God of any power at all in the conversion of a soul, and thereby makes many passages absolutely meaningless. "Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?" (Jer. 23: 29.) Again: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4: 12.) The position of the Baptists says: "No, there must be an additional influence exerted by the Holy Spirit or else the word cannot accomplish all this." I prefer Paul's statement to Dr. Lofton's unscriptural theory.

But after all of Dr. Lofton's great ado about baptism, and his *futile* efforts to discount this holy ordinance, it remains an *indisputable* fact that no one can become a "Baptist" without it. He will not recognize an *unbaptized* person as a "Baptist," and this fact within itself shows him to be a most inconsistent man in discounting the *very thing* that made him a "Baptist." Dr. Lofton will admit to the communion in his church none but "Baptists," and only those who have been baptized are admitted; hence it takes the baptism to make them "Baptists." To test this

point, I will ask Brother Lofton if a single one of those converted in the "union" meetings in which he has engaged were regarded by him and recognized by the Central Baptist Church as Baptists *before* they were baptized? If not, *when* and *how* did they become Baptists? They were "converted" in precisely the same way as those who became Methodists and Presbyterians, and it is, therefore, evident that they *did not* become Baptists at the time of their conversion. Now, unless the Doctor regards the "Baptist" Church a nonessential, he undoubtedly lays great stress on *water;* and if he does so regard his church, then he should cease his efforts to build up a nonessential.

I rejoice in the truth that one can be baptized into the name of the Father and of the Son and of the Holy Spirit without becoming a Baptist, Methodist, Presbyterian, or even becoming a member of either of these human institutions, and keep every commandment God has imposed, and go to heaven when he dies. And for this reason, therefore, every soul should refrain from becoming a member of any of these denominations, especially since not one of them can be found in God's Book.

Dr. Lofton's First Reply.

Brother Smith resents my proposition: "John and Peter were both Baptists and not Campbellites, who combine a *rationalistic* faith with a *ritualistic* baptism." And he charges me with imputing to his people "infidelity," on the one hand, and the saving efficacy of water in itself, on the other. Under another head in this discussion I referred to their faith as "discursive belief" in the gospel, and this is all I mean by "rationalistic faith" as applied to them—a merely intellectual belief in Christ for salvation, without the direct impact of the Holy Spirit through the Word. Under the same head I distinctly said that they do not teach that there is virtue in water itself to save, but that they do teach that baptism in water, through faith,

is the means, or medium, of salvation, which is a form of ritualism—that is, salvation by means of a *rite*, instead of by *faith* alone. Campbellism is not infidel rationalism nor Roman ritualism, but it is discursively rationalistic in saving faith and mediumistically ritualistic in saving baptism.

I have no fight with my opponent as to the province of reason in reaching a belief of the truth. I agree with him in reference to Isa. 1: 18 and 1 Pet. 3: 15—namely, that God may "reason together" with his people and that his people should be able "to give a reason for the hope that is in them;" but in case of the "natural man," all is "foolishness" to him until a divinely wrought faith is able to take reason upon its back and walk into the mysteries and blessings of salvation (1 Cor. 2: 14) in the light of God's Word. Claiming all illumination for himself and his people, however, my Brother Smith charges that Baptists, for want of intelligent faith, "are led into all sorts of inconsistencies and absurdities in doctrine and practice." We do believe that "unimmersed Methodists and Presbyterians are the children of God," and so fraternize and cooperate with them in every good word and work in the realm of moral or spiritual Christianity in which we agree; but in the realm of the positive and organic forms of Christianity, in which we do not agree, we part company, while we shake hands across the fence of our differences along moral or spiritual lines. Immersion and scriptural church relations, as well as faith, are prerequisites to the Lord's Supper with Baptists; and we think this is not only scriptural, but far preferable to the Campbellite practice of inviting, indiscriminately, to the "Father's table" those they *claim* are unconverted and unbaptized sinners and doomed to hell! 1 Cor. 11: 28 has no application except to the members of the church at Corinth who had been eating the Lord's Supper unworthily; and it cannot apply, indiscriminately, to people we know, or claim, to be unconverted and unbaptized. This is a travesty of the Lord's table according to the Lord's law put in our keeping. (2 Thess. 3: 6.)

Baptists do not teach that "baptism is a *nonessential*," but absolutely essential for its purpose—namely, the symbolization of our salvation, the declaration of our faith, a condition of visible entrance into the kingdom, and the bond of obligation, the oath of allegiance, to every one that so puts on Christ in profession. Baptism, however, is not essential to salvation; salvation is essential to baptism. We confess to the charge that we "teach that sinners are converted by the direct work of the Holy Spirit," but by means of the Word, for Paul says that God (Eph. 2: 5), "even when we were *dead* through our trespasses, *made us alive* together with Christ." We confess also that we do "cry loud and long," nevertheless, "in calling sinners to repent;" for God, who works by means for the salvation of men, commands us to "cry aloud and spare not."

My opponent demurs strenuously to my assertion that "John was a thorough Baptist preacher," and asserts that "John was not a Baptist preacher, but a preacher of baptism." But he was called "THE BAPTIST," and he *preached;* therefore, he was a BAPTIST PREACHER. He assumes, however, that if John could be properly termed a "Baptist preacher," I have not proven that I am the same kind of a preacher that John was. Brother Smith says that I require (1) an experience of grace of those I baptize, while John baptized in order to the forgiveness of sins; that I require (2) a vote of the church in order to church membership, and John did not; and he concludes (3) that there is not a *single* characteristic of John peculiar to the Baptist Church, and that my enumeration of things taught and did by John is no valid argument in favor of my position that John was a thorough Baptist preacher.

I reply (1) that John required a confession of sins, which included *repentance* and *faith*, and which is the same as my "experience of grace," in order to baptism, and not in order to the remission of sins, as I have shown; (2) there was no church, at the time of John, to require a vote in order to membership; and (3) I have shown under head (1) a "single characteristic" of John the Baptist peculiar to the Baptist Church. My enumeration of the things John

taught and did: His preaching of "baptism unto [or *on account of*] repentance" and of the "baptism of *repentance unto* [IN ORDER TO] *remission of sins;*" his requirement of "fruits worthy of repentance" and "righteousness of soul," before baptism, essential to faith in Christ to come; his practice of immersion, the symbol of sin washed away, of regeneration, and of union with Christ in his death, burial, and resurrection; his fundamental doctrine of the atoning Christ as the "Lamb of God" who was "to take away *the sin* of the world;" his teaching of practical godliness as the evidence of repentance and faith in order to baptism and entrance into the kingdom at hand—all this is characteristic of the Baptists, who follow John in "the things he taught and did."

My opponent agrees with me that "repentance" and "righteousness of soul" were essential to faith with reference to the coming Messiah; but he says the Jews to whom John preached "already believed in God, but were not in a condition to believe in Christ without first setting themselves right with God by repentance." Yes, but John preached repentance toward God in connection with faith toward Christ to come; and there could be no such thing as forgiveness of sins upon repentance, except as based upon faith in Christ, the Author of forgiveness, as well as the ground of all repentance and faith. Believing in God, without Christ, is not gospel or evangelical faith at all. Brother Smith says: "To one who did not believe in God, repentance was not essential to faith, but rather the fruit or manifestation of an existing faith." The man who does not believe in God must be convicted of sin, of righteousness, and of judgment by the Holy Spirit, through the Word, just as any other sinner (John 16: 8-11); and when he is so convicted, by a belief of the truth, he will repent of sin and trust in Christ for salvation—and so believe in God.

I am cited to Acts 2: 36: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." My opponent adds: "They *believed;* and when they asked what

further to do, they were told to 'repent' and be baptized." (Verses 37, 38.) "This," says my opponent, "was after the apostles entered upon their work under the great commission, and the first thing they required was faith;" and his implication is that, at Pentecost, the order was changed from REPENTANCE and FAITH to *faith* and *repentance*. No doubt the convicted multitude at Pentecost did first believe the truth; but they REPENTED and TRUSTED CHRIST in order to the remission of their sins, and were baptized in token of the fact, as at Cæsarea. (Acts 10: 43-47.) The order never was changed, as Paul shows in Acts 20: 21, 22, where he says: "Testifying both to Jews and to Greeks REPENTANCE toward God, and FAITH toward our Lord Jesus Christ"—the same gospel that John the Baptist and Jesus and his disciples taught before the day of Pentecost. (See also Acts 3: 19.)

My opponent assails sharply my Baptist maxim: "Blood before water, Christ before church, the Holy Spirit with the Word before all, in all, and through all." He takes three exceptions to this maxim: (1) That it brings the sinner to the benefits of the blood of Christ "before" baptism; (2) that it separates Christ from his church; (3) that it requires the Holy Spirit to exert an influence in conversion in addition to and distinct from the Word.

(1) Then he cites me to Rom. 6: 3, 4: "Or are ye ignorant that all we who have been baptized into Jesus Christ were baptized into his death?" As I have shown already, our union with Christ in his death is secured *by faith*, and the fact is symbolized and declared by our baptism, which represents us as having already died to sin, as being buried because dead, and as being raised up to walk in newness of life because already alive to God by the resurrection of Christ. Baptism does not bury the sinner into his *own* death to sin in order to raise him alive to God. This is contrary to death, burial, and resurrection analogy. The sinner reaches the benefits of Christ's blood through justification by faith (Rom. 5: 1-11); and he is symbolically baptized into *Christ's death*, and therefore buried with him into death, in order to declare his union with Christ in

his death, burial, and resurrection, through faith, of which baptism is the "likeness." I agree with my opponent on 1 John 5: 8: "For there are three who bear witness, the Spirit, the water, and the blood: and these three agree in one." But John is here showing that these three witnesses testify of Christ, who came in water baptism, who shed his blood on the cross, and who was anointed, supported, and raised up by the Holy Spirit. Baptism is one of these witnesses which symbolizes his death, burial, and resurrection; and I glory in the testimony of this witness, as in that of the other witnesses of Christ. I do not "disjoin" these witnesses at all.

(2) My opponent charges against the Baptist maxim that "Christ before church" means that "sinners are converted, saved, and accepted of God before they come to the church of Christ;" and that I thus separate Christ from his church—the head from the body—and so flatly contradict the Word of God. "The church," he says, "is the body of Christ;" and he cites me to Col. 1: 18: "And he is the head of the body, the church," etc. He might have cited also Eph. 1: 22, 23; Heb. 12: 23; John 3: 3-5; and other passages. Christ is the "Head over all things" to the universal, spiritual church, "which is his body, the *fullness* of him that *filleth all;*" and it takes this whole spiritual church, his "*fullness,*" to constitute his "body" of which he is "Head." Every one "born anew" is first united to Christ, by faith, and thus to his body, or church universal, which is the "kingdom of God;" and our entrance into this kingdom is signified by baptism, which also visibly admits us into the individual church which is a type of the whole, a "concrete exhibition of the idea of the whole," and so called (1 Cor. 12: 2): "The body of Christ, and severally members thereof." We may be united to Christ and his great spiritual body by faith, in the desert, where there is no water, and symbolize the union by baptism afterwards, or when we enter the individual church, the type of the universal body; but we are in Christ, the Head, and in his spiritual church, when we *believe.* The eunuch was not baptized in token of his immediate union

or relationship with any local body, and so of thousands since; but he was united to Christ and his general body by faith, and after his confession of faith he was baptized in token of the fact. Christ is not separated from his spiritual body because one who comes to Christ does not "*at the same time*" come to one of his local bodies which is often mixed with unconverted material, baptized, and seldom wholly a spiritual body. Baptism is not a sacramental medium through which we are born of God into the individual church as a corporate medium of redemption, and out of which there is no salvation. This is Romanism, simple and pure.

Baptism is a prerequisite to church relationship and communion in Christ's local body; but union with Christ and his spiritual body, as symbolized by baptism, must come before union with the local bodies, according to the Scriptures. At Pentecost and afterwards the Lord added unto them (the local church) "those who *were* saved" (see American Standard Version, Old and New Testaments) and "baptized" already; and at Cæsarea, likewise, those who were saved and afterwards baptized were doubtless so added to the local church. Many who have been converted and baptized, or not baptized, never had an opportunity to unite with a local church.

(3) My opponent says that my expression, "The Holy Spirit, with the Word, before all," means "that the Holy Spirit exerts an influence, in conversion, in addition to, and distinct from, the Word." I mean that the Holy Spirit who inspired the Word, beforehand, accompanies the Word and so employs it, through direct operation, that he develops, in the sinner, conviction, repentance, and faith which lead to salvation through Christ; but I do not hold that his influence in conversion is in addition to, as distinct from, the Word, but "with the Word." I know nothing of abstract spiritual influences, whether by the Spirit alone or by the Word alone; and I hold that the Spirit never acts apart from, nor independent of, the Word in the conversion of a sinner. I grant the Word of God is mighty as an instrument in the hands of the Holy Spirit;

but while it may make the dry bones rattle, come together, and take bodily shape, it takes the breath of the Spirit to put life in the body still dead. (Ezek. 37: 11-14). The Word of God is the "sword of the Spirit;" and only as it is wielded in the hand of the Spirit is it "like fire" or "like a hammer that breaketh the rock to pieces," or is it "living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4: 12.)

The office of the Holy Spirit is to "convict the world in respect of sin, and of righteousness, and of judgment" (John 16: 8); and when Paul preached to Lydia, *the Lord opened* her heart "to give heed unto the things [the Word] which were *spoken* by Paul." (Acts 16: 14.) The mighty work of the Spirit, through the Word, is the new birth of the soul; and this work is compared, in its sovereignty and mystery, to the "wind" that "bloweth where it *will*, and thou hearest the voice thereof, but knoweth not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3: 8.) "Even when we were *dead* in trespasses," God, through his Spirit, "made us alive together with Christ"—being saved by grace through faith (Eph. 2: 5). "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." (1 Cor. 2: 14.) "No man can say, Jesus is Lord, but in the Holy Spirit." (1 Cor. 12: 3.) "The world [as such] cannot receive" the Spirit (John 14: 17) until convicted and converted by the Spirit, through the Word.

If the Christian must have the Spirit to know and teach and do the word and the work of God, how much more does the *dead* sinner need the enlightening and quickening power of the Spirit, through the Word, which is otherwise "*foolishness*" to him!

I have not "discounted" baptism, as my opponent charges; but I have exalted it as the sublime symbol of our religion and held it in its place, as such, without mak-

ing a savior of it, as Brother Smith does. I admit that no one can become a Baptist, nominally or outwardly, "without baptism;" but it takes more than baptism to make a Baptist. My opponent asks me *when* and *how* the converts in our "union meetings"—some of them—become Baptists. I reply that those who joined the Central Baptist Church professed faith in the Lord Jesus Christ and belief in the fundamental principles and practices of the gospel for which Baptists stand, and so were baptized. By conviction and persuasion they were Baptists *inwardly* before they were Baptists *outwardly*. Baptism alone does not make a Baptist. It is but the crowning act in which a declaration of faith in Christ is made; in which submission to Christ and his gospel is signified and pledged, as Baptists hold. With Baptists, baptism is nothing without all else; with Campbellites, all else is nothing without baptism. The Baptist is born before he is washed and named, and he knows nothing of being born and named through baptism. Circumcision, which pointed forward to a new heart, availed nothing without the new heart; and baptism, which points back to a new heart, avails nothing without the new heart. The word "Baptist" is an empty name without prior conversion and submission to Christ and to gospel order, polity, and principles. One must become a Baptist at heart before he becomes a Baptist in name; but baptism is absolutely essential to that name, because baptism represents, or symbolizes, everything for which Baptists stand.

As I have said before, Baptists know nothing about "nonessentials." Everything Christ has taught is essential for its purpose; but baptism is not a savior, nor is a Baptist Church the corporate medium of redemption. I do lay "great stress" on baptism as the symbol of salvation and its blessings and as the declaration of our faith in Christ; and, likewise, I lay "great stress" on the Baptist Church —not as a "nonessential," but as the organic embodiment of baptized believers, maintaining gospel order, principles, and practices, and seeking to promote the kingdom of God accordingly, and to the uttermost part of the earth.

My brother closes his article, rejoicing that he can be baptized into the name of the Trinity without becoming Baptist or Pedobaptist, and so keep all the commandments of God and get to heaven at last; and for this reason he says that every soul should refrain from membership in these "*human*" denominations, since not one of them can be found in God's book. This is egregiously egotistic and presumptuous in behalf of a denomination which has but recently celebrated its first centenary. What of all the Christian world before and since Alexander Campbell? And how much better Christians to-day are Brother Smith and his people than millions of pious and godly Baptists and other people? It is rather dangerous to consign people to hell for want of proper baptism, if we show no better record of *Christian* life and character than those we send to hell, according to our interpretation of the gospel.

Mr. Smith's Second Review.

Our brother seeks to modify the charge that those he calls "Campbellites" have a "rationalistic" faith and a "ritualistic" baptism, but he makes no improvement in his efforts to represent the faith and practice of those concerning whom he thus speaks. To say that our faith in Christ is nothing more than an intellectual belief in him is to misrepresent us as much as to say we have no faith at all, and to intimate that we teach there is any *virtue whatever* in the water of baptism, even with faith, is to misrepresent us as much as to say that we believe in the virtue of water alone to save. Now what are the facts in the case? Simply these: We believe that the faith which brings us to Christ and into salvation involves and influences not only the *intellect*, but the *whole heart*, its *affections*, *desires*, and *purposes*, and that baptism must be an *expression* of this whole-hearted faith. Neither faith, repentance, nor baptism have any saving virtue, but are simply conditions or acts of obedience appointed by divine

wisdom with which the sinner must comply in order to reach the blood of Christ, which is the procuring cause of salvation, and in which *alone* there is *virtue*. Faith with *all the heart* leads to repentance and embodies itself in the act of baptism, at which time the sinner puts on Christ. "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) And: "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1: 7.) So Dr. Lofton will have to continue modifying his statement of our faith and practice, and we think that in justice to himself he should retract what he has said on this point. He confuses the work of the Spirit by saying: "Without the direct impact of the Holy Spirit, through the Word." In what *sense* does he use the term *direct?* Does he mean by the use of this word that the Spirit operates directly or immediately with reference to *time*, or that he so acts with reference to *medium?* If he means neither, but that the Spirit exerts an influence in *addition* to that *resident in the word*, I deny it and call for proof *from the word of God* and *not human feelings*. The Scriptures teach: "So belief cometh of hearing, and hearing by the word of Christ" (Rom. 10: 17)—*without one word* of the Doctor's "direct impact of the Holy Spirit" theory. My friend says: "I have no fight with my opponent as to the province of reason in reaching a belief of the truth." Then intellect *does* play a part in the salvation of responsible beings, and it is because of this fact that God holds us accountable for the proper exercise of our minds. You may call it "intellectual faith," if you so desire, but the Bible calls for an *intelligent* faith that will not lead us to recognize certain people as children of God even to the extent of "fraternizing" and "coöperating" with them "in every good word and work in the realm of moral and spiritual Christianity, in which we agree," while at the same time denying those same "children of God" a place with us at their Father's table! I know this is an *inconsistency* in the faith and practice of the Baptists which they *cannot* explain in the light of an intelligent faith. No amount of

sophistical reasoning on the subject concerning "the realm of positive and organic forms of Christianity" will relieve Dr. Lofton of this embarrassing situation in which he is placed for the lack of an intelligent faith. His faith leads him to assign the "positive and organic forms of Christianity," which he says are *nonessential* to salvation, to a place above "the realm of moral or spiritual Christianity!" He seeks to offset my arraignment of his practice in this matter by saying it is "far preferable to the Campbellite practice of inviting, indiscriminately, to the Father's table those they *claim* are unconverted and unbaptized sinners and doomed to hell." With reference to this statement I remark: (1) We *do not invite any one* to the "Father's table," "indiscriminately" or otherwise, for *it is not our* province to do this. It is the Father's table, and *we* are only too glad to be invited *by him* to sit at his table; and if any should partake of the Supper who have no right, it is a matter entirely between them and God. (2) We *do not* "doom to hell" the pious unimmersed or any one else, but do say that only those who have been immersed upon a confession of their faith in the Lord Jesus Christ *have the promise of salvation*, and give as a reason the words of Jesus Christ, who said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) (3) Since the Baptists will not let Methodists and Presbyterians partake of the Lord's Supper with them, is it not an evidence that they believe that Methodists and Presbyterians are *sinning* in eating the Lord's Supper? Will the Doctor answer unequivocally what he thinks will become of these *sinning* Methodists and Presbyterians who thus pollute the sacred ordinance of the Lord's Supper which they are not worthy to eat with the Baptists?

Dr. Lofton says: "Baptism, however, is not essential to salvation; salvation is essential to baptism." By the side of this statement I will place the following: "When the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting

away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (1 Pet. 3: 20, 21.) Here it is distinctly said *we are saved by baptism*, notwithstanding Dr. Lofton to the contrary. Like as the waters of the flood bore or translated the ark, in which Noah and his family were, over *into the new world*, a place of safety from the world then being destroyed, so does baptism translate us from the kingdom of Satan over into the kingdom of God's dear Son. (Col. 1: 12, 13.) To show that I am in good company, I will present the following from Alvah Hovey, the great Baptist, in his comment on this passage: "Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ, and, indeed, an earnest request for pardon; it expresses the act of the soul in turning to God, committing itself to God, and seeking his grace." ("Commentary on John," Appendix, page 421.) James W. Willmarth, another Baptist, says: "In this remarkable passage it is positively asserted that, in some sense, *baptism saves* us; and in that same sense it must, of course, be related to the remission of our sins." ("Baptism and Remission," in Baptist Quarterly, July, 1877, page 311.) Albert Barnes, the great Presbyterian scholar, says on this passage: "It may be said to save us, not as a meritorious cause, but as the indispensable condition of salvation." ("Notes," on 1 Pet. 3: 21.)

The Doctor has had much to say about "reliance" and "saving faith," to all of which I agree, our difference being as to *the time* or *point* at which faith assumes that degree of reliance necessary to make it a *saving faith* from past sins. Brother Lofton's able and scholarly brother, Alvah Hovey, as well as Albert Barnes, one of the ablest Presbyterians that ever lived, sustains me by saying we are saved by baptism. Hovey says baptism means "genuine reliance, for the *first time*, upon the mercy of God in Christ, and is, indeed, an *earnest request for pardon;* it expresses the act of the soul in turning to God, *committing itself* to God, and seeking his grace." Brother Lofton, is this "Campbellism?" If so, remember *who* taught it. He says: "We

confess to the charge that we 'teach that sinners are converted by the direct work of the Holy Spirit,' but by means of the Word, for Paul says that God, 'even when we were *dead* through our trespasses, *made us alive* together with Christ.'" (Eph. 2: 5.) He should know that the word *death* means *separation*, and that in this passage it is used "metaphorically" to express the fact that the Ephesians before their conversion were separated from God "spiritually," and not in a condition in which they *could not* exercise faith and repentance without *an extra* influence of the Holy Spirit in addition to that *resident in the word*. The passage simply says that they were "made alive," and the Doctor *assumes* that it must have been done by a direct work of the Spirit because they were "dead in trespasses." Paul says that the gospel is "*the power* of God unto salvation to every one that believeth" (Rom. 1: 16), and he says that "faith cometh of hearing . . . the word of God" (Rom. 10: 17). The power to *make alive* is in the gospel, and this power becomes *effective* or *operative* when the sinner *believes* the gospel and the Scriptures teach that the sinner is made a believer through the *instrumentality of the word*. So the Doctor has to *read into* the passage his theory of "the direct work of the Spirit." He thinks he has made out his case in the following: "The office of the Holy Spirit is to 'convict the world of sin, and of righteousness, and of judgment' (John 16: 8); and when Paul preached to Lydia, *the Lord opened* her heart 'to give heed unto the things [the word] which were *spoken* by Paul' (Acts 16: 14)." Here again our brother draws on his imagination and *assumes* because it is said that God opened Lydia's heart that it must have been done by the *direct* operation of the Spirit. To sustain himself, he would have to adduce Bible proof to the effect that God *could not* have opened Lydia's heart in any other way than by a direct work of the Spirit, since the passage *does not state that he did it in that way*. Now let us examine the passage and see whether or not it sustains my friend's position. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God,

heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul." (Acts 16: 14.) The verse preceding this states that a prayer meeting was in progress, and that Paul "spake unto the women that were come together," among whom was Lydia. Now note (1) that Lydia was a *worshiper* of God to begin with, and not an *unbeliever* in God; (2) she *heard* Paul's preaching of the word; (3) the Lord opened her heart. What she needed was not faith in God nor repentance, because she was already a worshiper of God, but faith in Christ and to be baptized into him. Now what is there in this record to indicate that God used any other means than *the word* Paul preached in opening Lydia's heart? Is not the expression, "The Lord opened her heart," simply a statement of the results of Paul's *preaching* in expanding or enlarging her mind regarding the requirements of the gospel, and not to an extra power enabling her to believe and repent? The context *demands* this view, for the opening of her heart had no reference to anything else than "to give heed unto [that is, obey] the things which were spoken by Paul." When a principal acts through an agent, what that agent does may be properly attributed to the principal himself. Therefore, in the light of this fact and what Paul says of his commission, which was "to open their eyes [mind or heart], that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins," etc. (Acts 26: 18), the expression, "the Lord opened her heart," simply means that *he did it through the preaching of Paul*, and not by an additional influence exerted by a "direct impact" of the Holy Spirit.

My opponent thinks because John was a preacher of baptism, that, therefore, he was a "Baptist" preacher. Well, was not John a preacher of repentance? If he was a Baptist preacher because he was a preacher of baptism, was he not also a repentance preacher because he preached repentance? Why single out *one thing* John preached and make that a descriptive or proper name to the exclusion of the rest? I still insist that Dr. Lofton is not the same

kind of a preacher that John was, and shall prove it by the Doctor himself. He says that "John required a confession of sins" of those whom he baptized, but this is exactly the *opposite* of what the Doctor requires of those whom *he* baptizes. I do not say that he baptizes people without faith and repentance; but when he baptizes them, he requires them to confess that "God for Christ's sake has forgiven their sins." Again, he has the church to vote as to whether those applying for baptism shall be admitted to the ordinance. Did John do this with reference to those he baptized? In order to meet this, he says: "There was no church, at the time of John, to require a vote in order to membership." Well, since John, whom the Doctor says "established the fundamental principle of believers' baptism," did not "establish" the prequisites of an "experience of grace" and a vote by those already baptized to baptism, and since he cannot find where any apostle *after* the church was established did such a thing, by *what authority* does he do it? Our brother admits that "repentance" under the preaching of the apostles is a "fruit of faith" by the following: "The man who does not believe in God must be convicted of sin, of righteousness, and of judgment by the Holy Spirit, through the word, just as any other sinner (John 16: 8-11); and when he is so convicted, by a belief of the truth, he will repent of sin and trust in Christ for salvation, and so believe in God." This is all I claim with reference to the *position* of faith in the scheme of salvation. Faith is a principle of growth; hence Paul, writing to Christians, said: "Your faith groweth exceedingly." (2 Thess. 1: 3.) There is a *degree* of faith that leads the sinner to repentance, but *faith* does not stop at this; growing and increasing, it resolves itself into a trust of committal *in baptism* and continues to grow so long as we utilize the means of grace for the perfection of the Christian character. The gospel order is fully set out in Acts 2: 36-38, which contain the conditions of salvation from past sins. The Doctor asserts that the sinner reaches the benefits of the blood by faith (Rom. 5: 1-11), and is then "symbolically baptized into Christ's death." Why does he

not read something from the New Testament about baptism "symbolically" putting us into Christ? The passages he cites *do not* say that we are justified by *faith alone*, and Dr. Lofton should not thus pervert them. As I have said, salvation from beginning to end is predicated of faith, but *never of faith alone.* James positively says: "For as the body apart from the spirit is dead, even so faith apart from works is dead." (James 2: 26.) The Doctor will doubtless say that James has reference to the salvation in heaven of those justified from past sins, and not to those coming to Christ. He cannot prove this; but suppose he could, then what? Is not faith *without works or obedience* as dead at one place as another? James is laying down a general principle, which applies to faith *anywhere* and at *any* time, whether in connection with a sinner coming to Christ or one justified from past sins and trying to get to heaven. Does faith embracing overt acts of obedience in salvation from past sins militate against "salvation by grace," any more than faith embracing acts of obedience looking to salvation in heaven militates against "salvation by grace?" Faith *alone* does not bring us into the merits or benefits of the death or blood of Christ, but *by faith* we are baptized into his death. (Rom. 6: 3, 4.) Hence, I repeat my assertion that Dr. Lofton's theory has people saved apart from the death or blood of Christ. My friend's theory does separate Christ, the Head, from his body, the church, in that he has them saved before they reach the church. One cannot be saved without being in Christ, and he cannot be in Christ *without being in his body*, which is the church. (Col. 1: 18-24; Eph. 5: 23.)

My friend says: "The eunuch was not baptized in token of his immediate union or relationship with any local body." He might have added, "and neither was any one else so baptized by *divine* authority." No one scripturally baptized is ever baptized into a "local body" or church, but into the *one spiritual body* or church of Christ. (1 Cor. 12: 13.) Dr. Lofton dogmatically asserts: "Baptism is a prerequisite to church relationship and communion in Christ's local body; but union with Christ and his spiritual

body, as symbolized by baptism, must come before union with the local bodies, according to the Scriptures." As proof of this, he says: "At Pentecost and afterwards the Lord added unto them (the local church) 'those who were saved' and 'baptized' already." The "local church," as he terms it, was the whole spiritual body (he has no other kind) of Christ on earth at that time; but as congregations and even scattered disciples multiplied, it took them all combined to constitute the body of Christ. The eunuch on the highway was *baptized into the body* of Christ with no "local church" near, and had as much right then to eat the Lord's Supper as he would as a member of a "local church." Baptism could not make one a member of a "local church," unless it were the *only* church or all of the body of Christ on earth. Furthermore, the *same things* that constitute one a child of God do at *the same time* constitute him or her a member of the church or body of Christ, and entitled to *all the privileges* of the local congregation, wherever such a one may be. Our brother lays much stress in his contention for the "direct impact" of the Spirit in conversion on the fact as he says: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, for they are spiritually judged." (1 Cor. 2: 14.) The trouble with my friend here is that he does not know to whom Paul refers by the words "natural man." The Doctor thinks Paul is writing about conversion, and that the "natural man" is the unconverted man, whereas, as a matter of fact, he is doing *no such thing*. He is writing about the manner in which God revealed the gospel to the world, showing that it was done by men *inspired* for that purpose, and not through or by the *uninspired* or *natural* man—that is, a man without spiritual qualification for receiving revelations from God. I will ask the reader to note carefully the context beginning with 1 Cor. 2: 1 and closing with the sixteenth verse. According to the Doctor's view of the passage, a sinner never could be converted; for if the sinner must receive the "direct impact" of the Spirit in order to be converted, and "the things of the Spirit" here

mean this impact, and the "natural man," being a sinner, cannot receive the things of the Spirit, how, then, can he be converted?

Dr. Lofton says: "Baptism alone does not make a Baptist." Well, there are none recognized and fellowshiped by Dr. Lofton as "Baptists" who have not been baptized, and there are thousands of such whom he calls "Christians, children of God," and, according to his own statement, they are debarred from fellowship upon the ground that they *have not been baptized.* As these who have not been baptized are "children of God," but not "Baptists," but become, as soon as baptized by Dr. Lofton, "Baptists," if the baptism did not make them "Baptists," what did? I see no escape for my friend from the charge of *laying great stress on water!* He makes *water stand between* thousands upon top of thousands of those whom he says are "God's children" and a place at their Father's table, and yet accuses me of believing *too much* in water!

Yes, I do rejoice in the fact with all of my heart that I can believe in the Lord Jesus Christ, repent of my sins, and be baptized into the name of the Father and of the Son and of the Holy Spirit, and keep every command God has imposed on me, die and go to heaven at last, without being a member of the Baptist Church or any other church wearing a sectarian name. Brother Lofton will not call this in question, either, for he knows the very moment he does it he virtually says the Baptist Church with the rest of the denominations are *essential to salvation. Then why should I or any one else become a member of and help to build up religious institutions that serve to divide, and perpetuate sinful divisions among the professed children of God?*

Dr. Lofton's Second Reply.

I certainly do not wish to misrepresent my opponent in the nature and character of his faith and baptism from the rationalistic and ritualistic standpoint. The sinner

being "dead through trespasses and sins" and the "natural man" unable of himself to discern spiritual things—the office of the Holy Spirit being that of convicting the world of sin and of quickening the dead from sin—I cannot understand how a discursive belief of the word alone and apart from the convicting and quickening power of the Holy Spirit can produce saving repentance and faith, or "faith unto the saving of the soul" (Heb. 10: 39); and while I do not charge my brother with holding to the efficacy of water in itself to save, he does make it essential to the validity of faith and the medium or condition of salvation. He truly says that "neither faith, repentance, nor baptism has any saving virtue"—that the blood of Christ, which is the procuring cause of salvation, alone possesses virtue; but he confounds repentance and faith, which are the only essential medium of salvation through the blood, with baptism, which is only an external "expression" or symbol of the internal washing of the blood, and not a condition of its operation at all, nor a condition of the operative validity of "faith unto the saving of the soul."

My opponent asks in what sense do I mean the "direct impact" of the Spirit through the word. I mean that the Spirit so accompanies the word and moves upon the soul as to secure conviction of sin and to develop saving repentance and faith. In this way God puts his laws upon the heart and writes them into the mind. (Heb. 8: 10; 9: 16.) Paul plants and Apollos waters, but God gives the increase. (1 Cor. 3: 6, 7.) How the Spirit operates upon the soul by means of his word, I do not know; but there is nothing plainer or more common in the Scriptures, both of the Old and New Testaments, than the direct operation of God's Spirit upon the mind and heart of men. Evidently the Lord opened the heart of Lydia "to give heed unto the things [the *word*] which were spoken by Paul" (Acts 16: 14); and all the sophistry in the world can never make it appear that God's word simply opened the heart of Lydia to heed God's word.

Certainly intellect does play a part in the salvation of

responsible beings. Faith is intellectual, intelligent, to the extent of perceiving the truth believed and the Savior conceived; but "faith unto the saving of the soul" is also spiritual—the gift and operation of God in order to the saving and keeping of the soul, and capable of "increase" by the power of God. (Luke 17: 5; John 6: 65; Acts 15: 8, 9; Rom. 12: 3.) Of course, faith comes instrumentally by hearing, as hearing comes by the word of God (Rom. 10: 17); but one of the fruits of the Spirit is faith (Gal. 5: 22), and in all faith "it is God which worketh in you both to *will* and to *work*, for his good pleasure" (Phil. 2: 13). All saving and sanctifying faith is of God through the Spirit and the word; and the exercise of this faith belongs to the penitent believer (1) in the saving of the soul and (2) in that obedience which proves, but never produces, the fact. (2 Thess. 2: 13, 14.)

My opponent does not comprehend the "intelligent faith" of Baptists, who coöperate with other Christians in the realm of the moral and the spiritual, in which they may agree, and separate from them in the realm of the organic and ceremonial, in which they do not agree. Baptists, in this particular, are not Romanists, as are Campbellites, who hold that the organic and ceremonial institutions of Christ are mediums of salvation by grace and in the hands of a priest or a preacher. While, however, we do not so maintain church order, ordinance, and office, we do hold them essential to their purpose of preserving purely the moral and the spiritual; and hence our restricted church relations, baptism and communion, in which we part with others who do not thus maintain scriptural order. With these convictions Baptists not only show an "intelligent faith," but a Christian spirit in their moral and spiritual coöperation with those they deem unscriptural in the organic and ceremonial of Christianity; and they are far more consistent than our Campbellite friends, who are the most sectarian of all sects, who are constantly denouncing the sectarianism of all other people, and who open the Lord's table, against the Lord's law, to heretics unbaptized and doomed to hell, with whom they knowingly commune

and at the same time damn by all the teaching and inference of their doctrine. Talk about an "intelligent faith" and call me a "sophist!"

Contrary to my proposition that baptism is not essential to salvation, but that salvation is essential to baptism, my opponent cites me to 1 Pet. 3: 20, 21: "When the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved *through water:* which also after a true likeness [like figure] doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." My opponent says, "Here it is distinctly said we are *saved by baptism;*" and he arrays Hovey, Willmarth, and Barnes to confirm his position; but if the facts are against him and his witnesses, all their scholarly disquisition in favor of literalizing symbolism must come to naught. It is true here that we are saved by baptism, but it is a *figurative* salvation—the "true likeness," or "like figure," by which baptism saves us. Those eight souls were in the ark—shut in of God himself—and that ark, with its one door in the side and its one light above, representing the wounded side of the Spirit-illumed Redeemer, was a type of Christ crucified, through whose gaping side we enter by faith and are shut in of God and so saved by his grace. They were in the ark before they got into the water, already saved and perfectly safe in the ark; and so, in the ark, they were buried in the flood and borne through and out of it to the new world, representing their resurrection and translation. This was a physical and typical transaction of which baptism is a "true likeness" or "like figure" of our salvation in Christ, the spiritual Ark. We get into Christ, first of all, by *faith*, shut in of God, and so in Christ we are baptized in water—figuratively buried and risen with him—but the salvation thus symbolized in water lies back in the Ark, and not in the water. We get into Christ before we get into the water, and are saved already and beforehand; and so we get into the water to signify or symbolize our salvation through the death,

burial, and resurrection of Christ, typified by the ark and the flood. Hence our salvation by water is a figurative or symbolic salvation represented by Peter as consummated in the resurrection of Christ; and hence it is "the interrogation [or answer] of a good conscience toward God," who, when we believe, shuts us in the Ark, the consciousness of which bestows the joy of such a salvation, and which gladly obeys in baptism, which sets forth the fact in this sublime "figure" or symbolism.

Of course, in Eph. 2: 5, "death in trespasses and in sins" means "separation from God." This is the definition of spiritual death, as separation of soul and body means physical death, with its resultant decay and corruption; and this means the moral inability of the sinner to believe and obey God, without the direct power of the Holy Spirit to quicken or make alive in Christ by the grace of God. I grant that the gospel is the instrumental power of God unto salvation to those who believe; but as with the "dry bones" (Ezek. 37: 2-14), while prophecy had the power to rattle the dry bones, bring them in place, organize them into bodies and put flesh upon them, it required "*Breath*," the "Spirit of Jehovah," to *breathe* life into them. "So is every one that is born of the Spirit"—that is, every one upon whom "the wind bloweth" or the "Spirit breatheth," having heard the "voice thereof." So God opened the heart of Lydia (Acts 16: 14) "to give heed unto the things spoken by Paul;" and the exegesis of Lydia's case by my opponent, as follows, "'The Lord opened the heart of Lydia' simply means that he did it through the preaching of Paul and not by any additional influence exerted by a 'direct impact' of the Holy Spirit," simply means that the preaching of Paul opened the heart of Lydia to receive the preaching of Paul, which is absurd. The text shows that the Lord opened Lydia's heart to receive the preaching of Paul; and the Scriptures nowhere show that the word of God is God's "agent" acting for him as "principal" in convicting and quickening the dead soul to life in Christ. The word of God is all-powerful and a quickening instrument only as made effective

by the Holy Spirit, whose office is to convict and quicken—make alive. Lydia and her house, like Cornelius and his house, were legalistic worshipers of God, but they were as dead in sin as the honest Pharisee. Both had to hear the gospel to believe in Christ and be saved, as any other sinners; and as *God* "cleansed the hearts" of Cornelius and his house "by faith," so the *Lord* opened the heart of Lydia to receive the gospel of salvation. According to the record, God did this work personally and directly, and not by *proxy*.

My opponent suggests that if John was a Baptist preacher because he preached baptism, he was a repentance preacher because he preached repentance. Of course he was; but the Scriptures dignify him only with the title, "the Baptist," because his baptism involved repentance. He says again that I am not the same kind of preacher John was, because John required a "confession of sins," and that I do not; but while I do ask the convert to confess that "God for Christ's sake has forgiven his sins," this is a "confessing of sins," just as John required before his baptism—a confession of sins renounced and fruits worthy of repentance. He asks, since John had no church in which to receive members, and so did not receive them upon the vote of the church—and since after the church was established no apostle so received them—by what authority do I so receive them. Why, in the first church at Jerusalem we find the principle of election established in the choice of Matthias in place of Judas by vote (Acts 1: 23-26); so were the first deacons chosen by the church (Acts 6: 5, 6); and so the elders were appointed (*cheirotonisantes*) in the churches, the apostles, at first, evidently announcing their election by the churches through their show of the hand, just as we do to-day. The discipline of the incestuous man (1 Cor. 5: 4, 5, 13), his evident exclusion and restoration (1 Cor. 7: 11) by the church, must have been done by the vote of the church; and it is a perfectly reasonable inference that if the first churches by election chose and dismissed their officers, disciplined their members, they so received and dismissed their members. It is based upon

the great democratic principle of church government in the New Testament, and whether formally observed by our Campbellite friends or not, doubtless the principle is conserved upon the ground of *consent*, by which members are received and retained in their churches. The Lord adding to the church those who "were saved" implies only the spiritual preparation essential to church membership; but they had to be baptized, received, and "enrolled," the enrolling being a custom of the New Testament churches, as seen in the method of dealing with widows. If Brother Smith has an enrollment of church members upon consent, he has about all that implies a reception by vote.

Yes, I admit that repentance is a fruit of conviction, resulting from a historical belief of the truth; but such a belief of the truth is not saving faith in Jesus Christ, which follows repentance toward God. "The devils believe and tremble;" but such a belief is far from being "faith unto the saving of the soul." Historical belief may grow through conviction and repentance into saving faith, as on the day of Pentecost; and the faith of the saved may grow and "increase" indefinitely.

I have not only said that the sinner reaches the benefits of the blood by faith (Rom. 5: 1-11), and then symbolizes the fact by baptism, but I have shown that being symbolically baptized into Christ's death involves baptism into Christ himself. (Rom. 6: 3.) We are put into Christ by faith, and baptism signifies the fact. (Rom. 4: 2-12; 5: 1-11 absolutely fix justification by faith alone, "without work," and excludes the possibility of baptism as a means of justification. Abraham's faith was "reckoned unto him for righteousness," which is justification by faith "without work;" and circumcision was given to him as a seal or token of the righteousness of his faith which he had in *uncircumcision;* and this is the basis of Paul's grand argument for justification by faith in Christ unto life eternal that it might be by grace without work. The analogy between circumcision and baptism is that as circumcision was given to Abraham as a seal of the righteousness of the faith which he had in *uncircumcision*, so baptism is a

token of our justification by faith which we had in *unbaptism.* Abraham was justified unto life through faith before circumcision; we are, like our father Abraham, justified unto life through faith before baptism. The analogy and its argument are unanswerable.

The citation of James 2: 26, as I have shown under another head, has nothing to do with salvation by grace through justification by faith unto life, except to show that justification by work is *proof* of justification by faith. Faith that will not work, obey, is dead, and is not justifying faith, or the "faith unto salvation;" and one of the evidences of a dead faith is refusal to be baptized; but there is no Scripture for a faith that justifies unto life on account of obedience in baptism. The faith that justifies unto righteousness must be "without work," to begin with; but once had and tokened by baptism, it is "*proved*" by justification through work, through life, as Abraham was "*proved,*" and so justified by his work (Gen. 22: 1-18), twenty years after he was saved by faith and circumcised.

Rom. 6: 3-5 follows Rom. 4; 5: 1-11 to set forth the great argument for justification by faith alone—salvation by grace—in the splendid symbol of baptism, which represents us as spiritually dead, buried and risen, through faith, in Christ; thus in Christ, and so united to him in the "likeness" of his death, burial, and resurrection, and so united with his universal spiritual body. Justification by faith secures all this, and baptism symbolizes and declares the fact, but cannot produce it. The very principle upon which salvation by grace, through justification by faith, is founded, excludes baptism, as any other external work, *that no man may glory.* "All of grace, or none of grace," is the maxim of God, who will have all the glory of salvation through his Son. "Faith alone," my opponent repeats, does not reach the blood, but by faith we are baptized into the death of Christ. I "separate Christ, the Head, from the body, the church," he says, because I have sinners "saved before they reach the church." We both agree that one cannot be saved without being in Christ; but he says again: "He cannot be in Christ without being

in his body, which is the church." (Col. 1: 18-24; Eph. 5: 23.) If he means the individual or local church, this is bald Romanism; if he means the universal spiritual body of Christ, which embraces the whole company of the regenerate in all times and ages, in heaven and on earth, redeemed by the blood of Christ, he is right. This church, which is the body of Christ, is "the fullness of him that filleth all in all" (Eph. 1: 22, 23), and cannot be predicated of a local or individual body, which is only the concrete type of the whole. The eunuch, when he believed and was baptized, belonged to the universal church, or body of Christ; but he was not separated from Christ, the Head, because he had not believed and been baptized into a local body; and he never was a member of a visible or individual church until he voluntarily associated himself with such a body upon terms of fellowship and unity and by the authority of his previous confession and baptism.

With reference to the "natural man" (1 Cor. 2: 14), my position is that whether in the light of revelation or sinful state, he is morally incapable, in himself, of receiving or discerning spiritual things; but through the Holy Spirit by the word he can know and realize the things of the Spirit, but not otherwise. By the "natural man" is meant the sinner "dead in trespasses and in sins"—by nature the child of wrath—who alone can be illuminated by the power of God and made alive, through the word, at the hands of the convicting and quickening Spirit.

I still maintain that baptism *alone* does not make a Baptist, and that he only becomes nominally and formally a Baptist by baptism. It takes everything else to make a Baptist, with baptism as the crowning declaration of the fact. As I said before, with a Baptist, baptism is nothing without everything else; with a Campbellite, everything else is nothing without baptism; and this is the reason my opponent has but little or no idea of what it takes to make a Baptist. One can have the name and not be a Baptist, except in name; and one can be a Baptist in principle or persuasion without the name. The name, however, is a symbolic designation of our denomination, and,

in that sense, sets forth what we are or believe, and is essential to the identity of our people without being in any sense sectarian.

My opponent rejoices again that he can believe, repent, be baptized, keep every command of God, die and get to heaven without being a Baptist or any one else bearing a sectarian name. Although he has his repentance where his faith ought to be, and although both his repentance and faith are claimed without the direct agency of the Holy Spirit, and although his baptism is without scriptural design, I trust my brother has risen above his theory and his creed and will get to heaven. Unfortunately, his theory makes the blood of Christ "of none effect" by making water share with faith in the justification of the believer—just as the Judaizers did with circumcision—contrary to the fundamental principle of salvation by grace "without work," to begin with, but which always works when consummated by saving faith, to end with. His objection to union with Baptist or other churches is his aversion to religious institutions with sectarian names that serve to divide and perpetuate sinful divisions among the "*professed*" children of God! This is marvelous boasting for a sect not a hundred years old and never heard of until the days of Alexander Campbell; but this is just like all young and fresh denominations who claim to be the only people of God. I do not know of a sect worse divided against itself, or more narrowly sectarian against all others, than our Campbellite or Christian brethren. To say the best of it, it is the pot calling the kettle "black." In the light of the Bible and the enlightened creeds and theologies of Protestant Christendom—in the light of all my opponent has written in this discussion—Campbellism is a new and modified adaptation of Pelagianism and Romanism to Christianity; and it ill becomes that new-made sect to be charging other people with heresy and sectarianism, since it stands for some of the worst forms of heresy and sectarianism itself. I say this in all honesty of conviction and sense of duty, and without the slightest animosity or

resentment toward my Brother Smith for his animadversions along this line; for I am certain that he is sincere and seems to have the Spirit of Christ in spite of his theory of salvation.

V.

"JOHN THE PROTOTYPE OF ALL BAPTISTS."

Mr. Smith's First Review.

We come now to deal more fully with the name "Baptist," which the author introduces as follows:

The name "Baptist" would never have been known if baptism had not been *immersion.* It had been "John the Rhantist," if sprinkling had been the performance. *Bapt* means *dipt;* the very *sound* corresponds to the *sense.* "Baptist" means *dipper.*

The author says: "The name 'Baptist' would never have been known if baptism had not been immersion." He is very much in error at this point; for, to have stated the case correctly, he should have said: "The name 'Baptist' would never have been known if the translators had *translated* the word '*Baptistees.*'" Hence in this statement he does not deal fairly with the word of God. I do not charge that he does so intentionally, but the fact that he does not "handle aright the word of truth" can be clearly shown. Dr. Lofton is a scholar, familiar with the Greek language, in consequence of which fact he *will not*—yea, he *dare not* —deny the following: (1) The word "Baptist" *is not* a translated word, but simply the English spelling, or the anglicized form of the Greek word *Baptistees*, just as "baptize" is of *baptizo*—the latter with the verbal ending changed from *o* to *e*, and the former with the noun ending omitted. (2) Hence the translation of the Greek word *Baptistees* into English would be "immerser," making the phrase read "John the immerser" instead of "John the Baptist." Brother Lofton insists with the greatest emphasis that *baptizo* should have been translated, making every English version of the Scriptures contain the word

"immerse" instead of "baptize." Can he assign one valid reason for not insisting upon having *Baptistees* translated? Ah, "here is the rub!" This would deprive him of his denominational name "Baptist;" and yet truth demands this of him.

Well, this is exactly what the Baptist Church did at one time, as I shall now show. I have before me two copies of the New Testament, entitled "The Common English Version, Corrected by the Final Committee of the American Bible Union." This revision (edition of 1866) was made by the Baptist Church itself, fully indorsed and sent broadcast to the world, and—would you believe it?—the word "Baptist" *does not appear anywhere in it!* This is the way it reads: "In those days comes John the Immerser preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand." (Matt. 3: 1, 2.) Now, according to this translation, which is undoubtedly correct in thus translating *Baptistees*, Dr. Lofton is contending for a "name" which *is not in the Bible at all*, Baptists themselves being witness. I ask, then, if the name "Baptist" is not in the Bible, how did it come to be a name sanctioned by the Lord, as the Doctor affirms? Has he received a revelation from God since the inspired canon closed? If so, what token will he give us of that revelation? Realizing the incongruity of having a denomination called the "Immerser" Church, and being unwilling to appropriate a common scriptural name, the Baptist Church at their Bible Convention, Saratoga, N. Y., May 22, 23, 1883, appointed a committee to prepare an improved edition of the "Bible Union Translation," in which they *put back* the word "*Baptist!*" Hence it now has: "In those days comes John the Baptist preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand." (Matt. 3: 1, 2.) But in verses 5, 6 of the same chapter they make it read: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan; and they were immersed [mark you, not "baptized"] by him in the river Jordan, confessing their sins." It has been said that "consistency is a jewel," and

in no place does this noble virtue lie prostrate, wounded and bleeding, more than in this translation of the Baptist Church. This might be properly termed "the tragedy of translations."

In view of the foregoing *incontrovertible* facts, the public will be led to wonder how Dr. Lofton could make the following assertion: "John the Baptist was the prototype of all Baptists, in name, character, martyr spirit, in doctrine and practice." "Prototype" means "an example, model, pattern, or copy;" and it is generally believed that those who claim to follow Christ regard him as their Exemplar, model, pattern, or copy. At least this is the way the apostle Peter puts it: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow in his steps." (1 Pet. 2: 21.) Brother Lofton passes by the Master and looks to John, the servant, as his prototype.

In the face of his clear and distinct statement that John "was called the 'Baptist' because he baptized," he now comes forward with the assertion that Christ was "the Baptist Savior!" When did Christ ever baptize any one? Do not the Scriptures state most plainly that Christ baptized no one? (John 4: 1, 2.) If John became the Baptist *because* he baptized, how did Christ become "the Baptist Savior," when he never baptized a single person?

Now comes an assertion that is simply astonishing: "The first churches were baptized or Baptist churches, constituted with Christ as Head and Lawgiver, but practicing John's baptism and holding to the fundamental principles upon which that baptism was administered: repentance toward God and faith in Christ." Long after John the Baptist was dead Christ said: "Upon this rock I will build my church." (Matt. 16: 18.) The very first organic manifestation of this church is found on the day of Pentecost (Acts 2: 41), when the charter members, or those baptized by John, assembled in Jerusalem for the organization of the church. Those added to these charter members were baptized, *not* with the baptism that John taught, but with the baptism that Christ commanded and placed in the great

commission. (Matt. 28: 19, 20.) The apostle Paul went to Ephesus and found some who had been baptized into John's baptism *after it had gone out of force*, and they were, after being instructed, "baptized into the name of the Lord Jesus." (Acts 19: 1-5.) One of the fundamental principles upon which John's baptism rested was faith in Him who *was to come*, but the baptism of the first converts to Christianity was based upon faith in Him who had already come, been crucified, buried, and raised from the dead.

But the Doctor says that the first churches were constituted with "Christ as Head and Lawgiver." In this he is *absolutely correct*, and because of this fact I will ask him, since a head implies a body, whose body is it over which Christ is Head? This is a vital point, for the simple reason that it will settle once for all the "name" question. "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1: 24.) Now, since the church is Christ's body and he is the Head of his body, or church, is it not reasonable to conclude that the body should partake of the Head? Is there any reason why a body should not *derive its name from its head?* Will Dr. Lofton persist in calling the body of Christ after the *official* name of one who was not even a member of that body, but who died before the body was organized? Where did the author get the name "Lofton?" Did he not get it from the head of the Lofton family? If the Head of the spiritual family, the church, is named "Christ," by what course of reasoning can the Doctor apply to his family the name "Baptist?" Did any inspired man ever do such a thing? God organized the "commonwealth" of Israel and bestowed upon it his own high and holy name." O Israel: fear not, for I have redeemed thee; I have called thee by thy name, thou art mine." (Isa. 43: 1.) Again: "If my people, who are called by my name, shall humble themselves," etc. (2 Chron. 7: 13, 14.) Now, what was the name which the Lord here calls his name and by which his people were called? "Unto this day they do after the former manner: they fear not Jehovah,

neither do they after their statutes, or after their ordinances, or after the law or after the commandment which Jehovah commanded the children of Jacob, *whom he named Israel.*" (2 Kings 17: 34.) *El* was the name of God in the Hebrew language; hence the last syllable in the word "Israel" is God's name which he gave to his people under the old dispensation. Now, one of the prophets of God in telling of things that should come to pass, said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: *and thou shalt be called by a new name, which the mouth of the Lord shall name.*" (Isa. 62: 1, 2.) When God organized the new institution, the church of Jesus Christ, he was in Christ reconciling the world unto himself (2 Cor. 5: 19); and so soon as the time came when the Gentiles saw the righteousness of God or were admitted to the kingdom, the prophecy of Isaiah was fulfilled and the "new name" was bestowed. This was done *after* the conversion of Cornelius, as recorded in Acts 11: 26, where it is said: "The disciples were called Christians first in Antioch." Thus God honored his Son in bestowing his name (Christ-ian) upon his people, which name is derived from Christ, the Head of the church. The children of God are married to his Son (see Rom. 7: 1-4), and he bestows his name upon his bride, the church (2 Cor. 11: 1-2). Hence the congregations of disciples were called "the churches of Christ," and not Baptist Churches. "All the churches of Christ salute you." (Rom. 16: 16.)

The Doctor says: "*The New Testament* writers never applied the name '*Christian*' *to disciples or church.*" Is it possible that our brother overlooked this passage: "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name?" (1 Pet. 4: 16.) Christ said: "And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved." (Matt. 10: 22.) If, as many claim, the name

"Christian" was given in derision, how does it happen that Christ calls it *his name?* And how could it have been possible for those to whom Peter wrote to *glorify* God in a name bestowed upon the disciples by the enemies of Christ? How could James call the name "Christian" a worthy name, if it was not of divine origin? "Do not they blaspheme the honorable name by which ye are called?" (James 2: 7.) The Lord said to the church at Pergamum: "Thou holdest fast my name." (Rev. 2: 13.) Again, in speaking of a missionary journey, it is said: "Because that for the sake of the Name they went forth, taking nothing of the Gentiles." (3 John 7.) Here we have mentioned a specific name; and will the Doctor tell us *what* that name was? Christ praised the church in Philadelphia for *not denying his name.* (Rev. 3: 8.) Will Dr. Lofton tell us what that name was?

Now I propose to show that an *inspired* man *did apply the name Christian to the disciples,* and I defy Dr. Lofton to gainsay it. "And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch." (Acts 11: 25, 26.) We have two facts stated in this passage that are very significant—(1) Paul, an inspired man, is present, and (2) the disciples "were called Christians." It is not stated that this name was bestowed through Paul, but we have strong presumptive evidence that it was. The controversy here turns upon the meaning of "*were called.*" Now, the usual Greek word translated "call" is *kaleo,* in some of its different forms; but in the passage before us we have an entirely different word—viz., *chrematizo.* Young, in his "Analytical Concordance," defines this word: "*To declare by an oracle.*" In the Greek-English lexicon published with Bagster's Greek Testament it is defined: "*To impart* a divine warning or admonition, give instructions or directions under the guidance of inspiration; *and passive,* to receive a divine admonition, be warned of God, be divinely instructed; *intransitive,* to be called, named, be known by

a particular appellation; *imposed on one from his business or office.*" He defines the word as a noun, "a response from God, a divine answer, communication, or oracle." The learned Adam Clarke says: "The word which we translate *were called* signifies, in the New Testament, *to appoint, warn, or nominate by divine direction.*" He claims that the name "Christian" in Acts 11: 26 was divinely given. (See Clarke's "Commentary.") J. H. Thayer, in his Greek-English lexicon, says: "*To give a divine command or admonition, to teach from heaven.*" This word *chrematizo*, translated *were called*, occurs in all its different forms only ten times in the New Testament, and the following passages are those in which it is found: "And *being warned of God* in a dream that they should not return to Herod." (Matt. 2: 12.) "And *being warned of God* in a dream, he withdrew into the parts of Galilee." (Matt. 2: 22.) "And it had been *revealed* unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ." (Luke 2: 26.) "Cornelius . . . *was warned of God* by a holy angel to send for thee into his house, and to hear words from thee." (Acts 10: 22.) "The disciples *were called* Christians first in Antioch." (Acts 11: 26.) "So then if, while the husband liveth, she be joined to another man, she *shall be called* an adulteress." (Rom 7: 3.) "But what saith the *answer* of God unto him?" (Rom. 11: 4.) "As Moses *is warned of God*, when he is about to make the tabernacle." (Heb. 8: 5.) "Noah, *being warned of God* concerning things not seen as yet." (Heb. 11: 7.) "For if they escaped not when they refused him *that warned* them on earth." (Heb. 12: 25.) The casual reader can see that in every instance where this word is used it relates to something God did. It is true that often God did the thing through man, but the man was inspired.

Dr. Lofton's First Reply.

My statement, "The name 'Baptist' would never have been known if baptism had not been immersion," my opponent meets by saying that the word "Baptist" had never been known if the Greek "*Baptistees*" had been translated. It had been "John the Immerser" instead, and we had been called "immersionists," as often the case; but, in the providence of God, the words *baptizo* and *Baptistees*, which are more comprehensive and characteristic than any translation, have retained their anglicized form. Not only the scholarship of the world, but the weight of Baptist scholarship, has steadily adhered to the words "baptism" and "John the Baptist," in spite of controversy. Even, however, if *baptizo* had been rendered "immerse" and *Baptistees* "immerser," and our people and churches called "immersionist," as many times true, it would not have altered the name or changed the character and history of the Baptist denomination; but, according to providence and persistence of scholarship, the "*if*" has not intervened.

I grant that some Baptist scholars have moved the translation of the New Testament and rendered *baptizo* "immerse" and *Ionanees ho Baptistees* "John the Immerser;" but while the translation was useful, by way of comment and interpretation, Baptist scholarship never accepted their effort as an authorized version; and the few Baptist scholars who vary from their denomination, on this and other points, is no settled testimony against Baptist position. Some Baptists, so called, might be quoted for several heresies afloat; and what is true of Baptist scholars is true of the scholars of every denomination—even that of my Brother Smith. My opponent says: "Brother Lofton insists with the greatest emphasis that *baptizo* should have been translated, making every English version of the Scriptures contain the word '*immerse*' instead of '*baptize.*'" If I ever held the position, I have long since abandoned it, seeing the incongruities, if not absurdities, of Conant and others; and I have long since concluded that *baptizo*, like some other words in the Greek Testament, is stronger and

more susceptible of uniform and constant meaning by being left anglicized. That grand old death, burial, and resurrection word, *baptism*, however perverted, will outlive its conflict with rhantism and ritualism; and, while "immerse," "dip," "whelm," "overwhelm," and the like are true renderings, *baptizo* has been crystallized in the thought of the ages, and is, in its present form, the most permanent and effective symbolization of saving truth in the language of the religious world.

Brother Smith takes up my assertion: "John the Baptist was the prototype of all Baptists, in name, character, martyr spirit, in doctrine and practice." He says that I excluded the Master as "an example, model, pattern, or copy" (the definition of prototype), and follow John the Baptist, as such, contrary to Peter (1 Pet. 2: 21); but I mean to say that Baptists follow John the Baptist as a denominational archetype, or original, in certain fundamental doctrines and practices demanded by his baptism and characterized by his name, and not as the Head and Lawgiver over the churches. We go with our Master, who submitted to John's baptism, adopted it as his own, and established his kingdom on the foundation of principles and practices as set up by "the Baptist;" and in the extension of his kingdom the Master with his disciples continued to preach as John did—"*Repent, for the kingdom of heaven is at hand;*" "*Repent ye, and believe the gospel*" —making converts and baptizing them, just as the Baptist did, and with the same baptism. John was next to Jesus, as the friend of the Bridegroom; and Jesus exalted John, than whom "none" was "greater born" among men, and he honored his preaching with his own under the figures of mourning and piping, alike, to the same unwilling people. In emphasizing John's preaching and baptism, we take his name as our Baptist archetype, or denominational patronym, holding Christ only as Head of the church. We are simply Christians of John the Baptist stripe; and the stripe is articulated and differentiated by the divisions and distinctions of the religious world. These divisions we hold to be erroneous; and, with love for all, we wave the banner

of Christ from the flagpole of John the Baptist, whose very name is the synonym of Christian orthodoxy, purity, and power.

My opponent is astounded at my proposition that, after saying that John was called "the Baptist" because he baptized, I should have called Christ "the Baptist Savior." "When," says he, "did Christ ever baptize any one?" and he goes on to quote John 4: 1-2 to show that Christ "baptized not, but his disciples." True, but he had it done; and, more than this, he submitted to John's baptism, adopted it as his own, and followed the principles and practices involved by the Baptist's administration. Surely all this made Jesus a Baptist, both ceremonially and doctrinally, as he thus symbolized his death, burial, and resurrection, and "*thus*" fulfilled "all righteousness."

My opponent is astounded again at my position: "The first churches were baptized or Baptist churches, constituted with Christ as Head and Lawgiver, but practicing John's baptism, and holding to the fundamental principles upon which that baptism was administered: REPENTANCE toward God and FAITH in Christ." My opponent makes the following reply:

Long after John the Baptist was dead, Christ said: "Upon this rock I will build my church." (Matt. 16: 18.) The very first organic manifestation of this church is found on the day of Pentecost (Acts 2: 41), when the charter members, or those baptized by John, assembled in Jerusalem for the organization of the church. Those added to these charter members were baptized, *not* with the baptism that John taught, but with the baptism that Christ commanded and placed in the great commission. (Matt. 28: 19, 20.) The apostle Paul went to Ephesus and found some who had been baptized unto John's baptism *after it had gone out of force*, and they were, after being instructed, "baptized into the name of the Lord Jesus." (Acts 19: 1-5.) One of the fundamental principles upon which John's baptism rested was faith in him who *was to come*, but the baptism of the first converts to Christianity was based upon faith in him who had already come, been crucified, buried, and raised from the dead.

Upon the rock of Peter's faith and confession, and so upon the foundation of the apostles and prophets—Christ

himself being the chief corner stone—the Master would build his universal church; but the "first organic manifestation of this church" is found before the day of Pentecost. John the Baptist furnished the first baptized—and, therefore, Baptist—material for its first visible constituency; and it had its organic genesis "that day," in the place where two of John's disciples "abode" with the Lord, and where two constituted the first Baptist Church with Jesus Christ as Head of the little body. By personal work (John 1: 41) three others were added; subsequently the "twelve" composed this apostolic body, or church, which ultimately constituted the nucleus of the one hundred and twenty disciples at Jerusalem, to which were "*added*," on the day of Pentecost, the three thousand converted and baptized. The instruction of Christ to Peter, regarding the settlement of personal differences, "Tell it unto the church" (Matt. 18: 17), indicates the recognition of that apostolic body as a "church," under the personal tutelage of its great Head; and when Peter stood in the midst of the brethren (Acts 1: 15-26), and, upon his own motion, another apostle was chosen in the place of Judas, by the sovereign lot of the "one hundred and twenty," it was, in the absence of Christ, an instance of church function and authority, involving church organization and action; as much so, and of the same kind, as the authority and action of the Jerusalem council (Acts 15), in which the "whole church," with the apostles and elders, decided upon the Antioch questions. Jesus, like Moses, left his "house" (the church) organized and at work (Heb. 3: 1-3), and so baptized it with the Holy Spirit at Pentecost. This *church* thus baptized was in prayer and waiting ten days before that great event.

My opponent says of this body that they were "baptized by John," and he calls them "charter members" assembling at Pentecost to organize the church. The church was ALREADY *organized* and at work; and the three thousand converted and baptized at Pentecost were simply "*added*" to this church. My brother says of these "added" that they were "not baptized with the baptism John taught,"

but with the baptism "Christ commanded" (Matt. 28: 19-20); but if the "charter members" were entitled, on the day of Pentecost, as he says, to organize a church upon John's baptism, what was the difference between John's and Christ's baptism? According to my opponent, *none;* and hence John's baptism, as administered by him, had not "gone out of force," but was of the same nature and authority as Christ's baptism. The baptism "unto John's baptism" (Acts 19: 1-5) was invalid because it was at best an anachronism—a baptism upon faith in Christ to come, who had already come; and this was the only difference between John's and Christ's baptism. The *mode*, *meaning*, and *object* were the same; and the only thing out of "*force*" was the *time* of John's baptism which had been appropriated by Christ. It had now been applied to faith in Christ already come instead of Christ who was to come, and, as administered by John, was just as valid at Pentecost as was the Pentecostal baptism—my opponent being witness. He says, however, that "the baptism of the first converts to Christianity was based upon faith in Him who had already come, been crucified, buried, and raised from the dead;" but surely those "charter members baptized by John," the "hundred and twenty," and those "forgiven," "saved," "made whole," and baptized during the Master's ministry, were among the "first converts to Christianity."

For anything to the contrary, my proposition stands true: "The first churches were baptized or Baptist churches, constituted with Christ as Head and Lawgiver, but practicing John's baptism and holding the fundamental principles upon which that baptism was administered: *repentance* toward God and *faith* in Christ." The church at Jerusalem, both before and after Pentecost, was in every respect a Baptist Church, as an organized body of baptized believers, exercising democratic authority in church action and constituted through its "charter members," so called, upon John's baptism—my opponent being witness as to the baptism. What was true of the church at Jerusalem, as a Baptist Church was true of all the "first churches."

Accepting that part of my statement—namely, "Christ is Head and Lawgiver over the church"—my opponent vigorously argues that the body should derive its name from the Head and not from one who was not even a member of that body, and who died before it was organized; and he asks significantly, if the Head of my spiritual family, the church, is named "Christ," how can I apply to that spiritual family the name "Baptist," the *official* name of John? He says that God gave Jacob a *new name*—his own name—and called the commonwealth of the old dispensation "Israel;" and according to prophecy (Isa. 62: 1-2), God promised a "new name" to the church when the Gentiles should be enlightened and brought in, as at the conversion of Cornelius (Acts 10: 43), and when, as at Antioch (Acts 11: 26), the disciples were "first called *Christians*."

Well, "Israel" was the permanent name of the old commonwealth, but it was just as often called "Jacob," after the "new name" was bestowed; and after the division arose, "Judah" and "Ephraim" were the common designation of both houses of Israel. Like "Jacob" before "Israel," the name "Baptist" was before "Christ," and was the designation of the precurser and his principles and practices in order to Christ's appearing; and although "Christ," like "Israel," is the name which distinguishes the commonwealth, yet "Baptist," like "Jacob," is still used to designate the origin and foundation of the commonwealth. The word "Baptist" is no more in conflict with "Christ" than the word "Jacob" was in conflict with "Israel;" and while "John" and "Jesus" were not interchangeable names, as were "Jacob" and "Israel," yet their doctrine and practice were the same. The word "Baptist," having originated in the Scriptures as the designation of this doctrine and practice, before Christ and the development of his commonwealth, it adheres denominationally to the commonwealth of Christ, just as the name "Jacob" adhered to the commonwealth of Israel.

The sixty-second chapter of Isaiah, with its context, is a luminous prophecy of the restoration of Israel and the

glory of Zion, with the conversion of the Gentiles, under the Christian dispensation; but the "new name," or names, to be given Zion and Jerusalem (verse 4) are "*Hephzibah*" and "*Beulah*," meaning *delight* and *married*. Doubtless these names have a prophetic application to Christianity; and *Kimchi*, the great Hebrew scholar, specially so applies "Hephzibah" as the "new name" to be given the church, the "delight" of Christ and to which he is "married;" but these names have not the slightest resemblance to the calling of "the disciples Christians at Antioch." In verse 12 it is written: "And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken." There are several new names here prophetically applied.

Baptists, as already said, do not follow John as a divine model, nor as the head of the church, but as the great baptismal and doctrinal precurser of Christ. Things were Baptist upon the coming, and in view of the coming, of Christ. Christ had a Baptist introduction to his ministry; and those like John in doctrine, practice, spirit, and character hold the name "Baptist" to the glory of Christ as John proclaimed him, baptized him, and furnished the original material out of which his kingdom was organized. We honor John only as our denominational prototype, and as he glorified Christ as Head of the church; and, like John, to this day we cry: "Behold the Lamb of God, which taketh away the sin of the world." Christ was a baptized Redeemer—the Baptist Savior—symbolizing salvation by grace, in fulfillment of "all righteousness," as set forth in his baptism; and to this day baptism, in its true significance, has been the test of orthodoxy against a false mode, a false subject, and a false design. These people called *Baptists*—and long stigmatized Anabaptists—have, after the manner of John the Baptist, stood in the breach against ritualism and rationalism—Phariseeism and Sadduceeism —for salvation by grace, through faith, alone, as symbolized, but not secured, by baptism. We are the churches of Christ, called "Baptists;" and we could not now help being Baptists, nor help being called "Baptists," and be what

we are, in the face of division among Christians, existent since the days of the apostolic churches. This is not simply because we baptize, but because of the doctrinal and spiritual significance growing out of baptism as first developed by John the Baptist, our personal, denominational, and characteristic archetype.

My statement, "The New Testament writers never applied the name 'Christian' to disciples or church," is controverted by my opponent in most energetic terms. He cites me to 1 Pet. 4: 16: "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." While Peter admonishes his people not to be "ashamed" of the name, and urges them to "glorify God" in its reproach, he does not address them as Christians. He calls them "elect," "beloved," and the like; and it is singular, if "Christian" was the common name of God's people and so given by divine authority, that Peter, at that time, did not repeatedly address them directly as such. The expressions, "for my *name's sake*" (Matt. 10: 22), "the honorable *name* by which they are called" (James 2: 7), "thou holdest fast my *name*" (Rev. 2: 13), "for the sake of the *name*" (3 John 7), evidently referred to "Christ" or "Jesus" (Acts 4: 18); and there is no reasonable inference that it referred to "Christian," since not one of these writers referred to mentions that name.

But my opponent insists that, at least, an inspired man did apply the name "Christian" to the disciples at Antioch —defying me to gainsay it! He cites Acts 11: 25, 26: "And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch." My opponent, in seeking for the divinity of this calling—apart from any natural origin of the name—says that the word *kaleo*, the very word by which the Savior was "called Jesus" and by which Jesus called his apostles, is not used; and he seeks to make his point in the use of *chrematizo*, a word of great variation. The primary meaning of the word is to have dealings, transact busi-

ness, negotiate, to give answer on deliberation. In the New Testament, *passive*, to be divinely instructed, receive a revelation from God or warning from God. (Matt. 2: 12-22; Luke 2: 26; Acts 10: 22; Rom. 11: 4; Heb. 8: 5; 11: 7; 12: 25.) In New Testament, *intransitive*, to receive an appellation, be styled, called. (Acts 11: 26; Rom. 7: 3.) (Green's New Testament Lexicon.) According to Robinson's New Testament Lexicon, in the later Greek usage, *chrematizo* means to do business as any one under any name, hence, to take or bear a name, to be named, called (Acts 11: 26; Rom. 7: 3); and the translators of the New Testament followed this latter rendering of *chrematizo*, in those two passages, in the natural but not oracular meaning of the word. The disciples were *called* Christians, but not oracularly so, else the divine record would have expressed the fact. Eight out of ten uses of *chrematizo*, in the New Testament, clearly show the oracular employment of the word; but in Acts 11: 26 and Rom. 7: 3 the word is translated "called" as a divinely recorded fact without implication of divine authority for the fact. It is a fact that such a woman (Rom. 7: 3) is an "adulteress," as "called," that "the disciples were called Christians at Antioch" (Acts 11: 26); but while *chrematizo*, in both instances, implies that God is the author of the *record*, it does not imply that he is the author of the *fact*. Who first called the disciples "Christians" is not revealed; and if Paul had been the author of the name, it is certain that the fact would have been stated. The author of the name cannot be inferred from the connection—except by a strain of interpretation to fit a theory; for the passage seems only incidental to the general record.

The staggering argument against my opponent is that if the word "Christian" was of divine origin, the name was only used twice afterwards in the New Testament, and both times, apparently, as a term of reproach. Even in Acts 26: 28 Agrippa said to Paul, "With but little persuasion thou wouldest fain make me a Christian;" and many of the best scholars think Agrippa spoke in derision of what he deemed Paul's attempt, lightly, to make him a *Christian*. Whether

he spoke in derision of the name or not, this is the second of the only three mentions of the name in all the record and writings of the New Testament, although the name seems generally to have been known at the time Agrippa spoke and Peter wrote. Paul never, in thirteen Epistles, uses the name; so of Hebrews, James, John, and Jude in these six Epistles; and, what is more, John in his final Revelation of the "seven churches" of Asia, never calls them "Christian." Granting the name was oracularly given at Antioch, the Scriptures seem to ascribe but little importance to the fact. "The church of God;" "the churches of Christ;" "the church;" "the churches;" "the church of the Thessalonians;" "the churches of Galatia;" "the churches of Macedonia;" "the saints that are at Ephesus;" "the saints in Christ Jesus which are at Philippi, with the bishops and the deacons;" "disciples;" "brethren;" "the elect"—all these, but never an address to saint or church as "Christian"—and all this *after* the disciples had been "called Christians at Antioch!" Especially is it true that the designation, "Christian Church," *is nowhere used in the Word of God.*

I heartily accept the name "Christian," as Peter did, no matter who gave it, or why it was bestowed. It is the natural and certain appellation of Christ's followers, apparently divinely accepted *without* scriptural use or appropriation. In the providence of God, we have the name; but, so far as God's Word reveals, it is only a distinction between those who follow Christ and those who do not. The name was *never* scripturally employed to distinguish between the followers of Christ; and *Alexander Campbell* (Vol. IV., "Millennial Harbinger"), with reference to the name "*Christian*," spoke truly when he said: "I concluded that our brethren would come to reflect that for at least two reasons *they could not obtain what they sought*, because no party in Christendom will ever call them 'Christians' to the disparagement of themselves. When a Presbyterian, an Episcopalian, a Baptist, or a Methodist calls a denomination '*The Christians*,' they must do it in the spirit of satire, irony, or insincerity. For these two rea-

sons *I hold it impossible to gain the name 'Christian,'* except as a compliment from one another." (Baptist and Reflector, March 14, 1912.)

Any exclusive use of the word "Christian" implies the exclusion from Christ of all who do not follow a certain form of Christianity and technically go by that name. The word "Baptist" is a denominational name, but spiritually it fellowships Christians of every name. The forms of Christianity are but the external vehicles and signs of truth; and however important to preserve unimpaired these vehicles, and to keep unchanged these signs, salvation comes before them and remains individually without them, as largely as it may exist in them perverted. The glory of the Baptists is the maxim: "Blood before water, Christ before church, and the Holy Spirit, with the Word, before all, in all, and through all."

Mr. Smith's Second Review.

I showed that, from strictly a logical point of view, if the word *Baptistees* had been translated into English instead of being simply anglicized, that we would have had in all of our English versions of the Scriptures the words, "John the Immerser," instead of "John the Baptist." In his effort to meet this, Dr. Lofton says: "In the providence of God, the words *baptizo* and *Baptistees*, which are more comprehensive and characteristic than any translation, have retained their anglicized form." This is indeed a strange and most inconsistent position for one to assume relative to *baptizo* who uncompromisingly holds that *immersion alone* is authorized by the word of God. Furthermore, if he is right in this, then why should *any part* of the New Testament have been *translated* that could have been anglicized? Brother Lofton well knows that all the confusion and contention over the *action* of baptism is due to the fact that *baptizo was not* translated, and that when he himself undertakes

to convince an affusionist that baptism means to immerse, he must appeal to the lexicons to show that *baptizo* means that. He knows, furthermore, that if *baptizo* had been properly translated, there *never* would have been any controversy over the matter, and that sprinkling and pouring for baptism would never have been practiced. But to insist upon having *baptizo* translated would compel him, to be consistent, to demand that *Baptistees* be translated also, which would take from him his denominational name.

Dr. Lofton, furthermore, says: "I grant that some Baptist scholars have moved the translations of the New Testament and rendered *baptizo* 'immerse' and *Ionanees ho Baptistees* 'John the Immerser;' but while the translation was useful, by way of comment and interpretation, Baptist scholars never accepted their effort as an authorized version." Does Dr. Lofton know that in this statement he virtually says *immerse* is not an "authorized translation" of *baptizo*, and that *Immerser* is not an "authorized translation" of *Baptistees?* But I have shown that the American Bible Union translation of 1866 has "John the Immerser" instead of "John the Baptist," and that the revised edition of this translation (1883), while replacing "John the Baptist" uniformly translated *baptizo* "immerse." The Preface to this latter edition reads as follows:

In 1865 the American Bible Union published a Revised English Version of the New Testament, which has been widely used. The demand for a new edition having been made, the money necessary having been furnished, the Executive Board of the American Baptist Publication Society —to which society the home Bible work of Baptists was committed by the Bible Convention at Saratoga, N. Y., May 22 and 23, 1883—appointed Alvah Hovey, D.D., John A. Broadus, D.D., and Henry G. Weston, D.D., a committee to prepare an improved edition of this Revised New Testament of the American Bible Union.

Does this sound like an unauthorized version? Was that committee lacking in scholarship? The Baptist denomination, through its representatives in convention assembled, *appointed* a committee to do this work, and that committee was composed of men from among the greatest scholars of the Baptist Church in its entire history, and they *did*

not retain the anglicized form of *baptizo*, but showed their *inconsistency* in not translating *Baptistees*.

The Doctor fights hard to identify John's baptism with that commanded by Christ (Matt. 28: 19), because he realizes that if a baptism different in origin and meaning superseded John's, away goes his "prototype," and, therefore, his claim to any relation whatever to John. Well, the link in the baptismal chain by which my friend tries to reach John as his "prototype" was broken by the Lord Jesus Christ when he said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) Dr. Lofton, with all of his learning, *can never* mend that link nor forge a new one that will fit in the chain. His claim in which he says, "We go with our Master, who submitted to John's baptism, and adopted it as his own," is a mixture of leadership hard to comprehend in the light of his assertion that John is his "prototype," which means pattern or model. Christ never *adopted* John's baptism at all, for it was John's baptism to which the people submitted during the personal ministry of Christ up till his death, as much as it was at the time John baptized Christ. When Christ arose from the dead, a new order of things was ushered in—the kingdom was fully established and the apostles sent forth upon their world-wide mission, not to preach "the kingdom is at hand," but to proclaim the gospel in all of its fullness and to baptize people into a new state. Hence the Doctor's assertion that John's baptism and that commanded by Christ were the same in "meaning and object," with the one single exception of "for the remission of sins," is *without one word* of truth for its support.

According to the great Baptist historian, Thomas Armitage, the matter stands thus:

> He [John] left behind no sect to which he had given his name, but his disciples passed into the service of Christ, and were absorbed in the Christian church." ("History of the Baptists," page 55.)

This is a quotation made approvingly by Armitage from Frederick Robertson, and it completely refutes my friend's contention on this matter.

Here is more from the same author to the same effect:

The very attempt to trace an unbroken line of persons duly baptized upon their personal trust in Christ, or of ministers ordained by lineal descent from the apostles, or of churches organized upon these principles and adhering to the New Testament in all things, is in itself an attempt to erect a bulwark of error. Only God can make a new creature; and the effort to trace Christian history from regenerate man to regenerate man implies that man can impart some power to keep up a succession of individual Christians. Apply the same thought to groups of churches running down through sixty generations, and we have precisely the same result. The idea is the very life of Catholicism. Our only reliable ground in opposition to this system is: That if no trace of conformity to the New Testament could be found in any church since the end of the first century, a church established to-day upon the New Testament life and order would be as truly an historical church from Christ as the church planted by Paul at Ephesus. Robert Robinson has well said: "Uninterrupted succession is a specious lure, a snare set by sophistry, into which all parties have fallen. And it has happened to spiritual genealogists as it has to others who have traced natural descents, both have woven together twigs of every kind to fill up remote chasms. The doctrine is necessary only to such churches as regulate their faith and practice by tradition, and for their use it was first invented. Protestants, by the most substantial arguments, have blasted the doctrine of papal succession, and yet these very Protestants have undertaken to make proof of an unbroken series of persons, of their own sentiments, following one another in due order from the apostles to themselves. ("History of the Baptists," page 2.)

Our brother says: "We are simply Christians of John the Baptist stripe; and the stripe is articulated and differentiated by the divisions and distinctions of the religious world." There were *children* of God, but no *Christians*, during John's ministry; and this fact should convince the Doctor that John's ministry and baptism were not the same in "meaning and object" as Christ's, for it took baptism *into the name* of Christ to make one a Christian. I admit that the "stripe" is "articulated" by the divisions of

the "religious world," because the "stripe" itself has helped and is still helping to produce these sinful divisions by adopting a sectarian name and practicing sectarian principles.

Dr. Lofton still insists that Christ was "the Baptist Savior" in the face of two indisputable facts to the contrary—viz.: (1) That filling the office of a baptizer is necessary to become a Baptist, and (2) that Christ *never* baptized any one.

Of course I am "astounded" at Dr. Lofton's claim that the "first churches" were "Baptist churches," in the *absence* of *one scintilla* of Bible proof, and so will the impartial readers of this book feel the same way. If Christ and the apostles and prophets constitute the foundation of the church (Eph. 2: 20), and John the Baptist was one of these prophets, I cannot see why the church and its members should be called after him any more than after any other prophet, to say nothing of the apostles. We know Paul would not allow members of the church to be called after himself nor any other apostle (see 1 Cor. 1: 10-13); and why should my friend conclude that he would sanction the practice of being designated by the name of one of the prophets—John the Baptist? We know that John was a prophet, because Christ said he was. (Luke 7: 28.) The only relation he could have sustained to the church at all was in that capacity, no matter what he taught or did. He *was not* the "chief corner stone" of that spiritual temple, and it is nothing short of the ridiculous for Brother Lofton to insist on calling the building the "Baptist Church" or its members "Baptists!" If, as my friend claims, so much importance attaches to the name "Baptist," is it not most singular indeed that no New Testament writer ever called one of John's disciples a "Baptist?" This fact is so *significant* that the *mere statement* of it outweighs everything the Doctor has ever said, or can ever say, in defense of his party name.

Brother Lofton dissents from my statement that the church was not "organized" until after the death of Christ, and that "the first organic manifestation of the

church" was on the day of Pentecost. (Acts 2.) Just as the material composing the temple of Solomon, which was a type of the church, was prepared in the quarries and forests, so that when brought to the place of its erection the building went up without the sound of a hammer, in like manner material prepared by John the Baptist and the disciples during the personal ministry of Christ was in Jerusalem, the place where the church was to be built, where the chief corner stone was to be laid (Isa. 28: 16), and the building—the spiritual temple—arose out of this prepared material, which became the first or charter members of the church. Hence those baptized on that day as the result of the apostles' preaching were *added* to this new body by being baptized into it, but not with the baptism that John administered.

But Brother Lofton thinks this cannot be true, because Christ said before his death: "Tell it unto the church." (Matt. 18: 17.) He argues from this that the church must have *at that time* been in existence, but that does not necessarily follow at all. The Scriptures frequently speak of things that are in the future as if they were present, as, for instance, "For unto us a child is born, unto us a son is given" (Isa. 9: 6), when, as a matter of fact, it was hundreds of years before Christ was actually born. So in saying, "Tell it unto the church," Christ was giving instructions and laying down laws that should govern in his church when established.

My friend insists that "the church at Jerusalem, both before and after Pentecost, was in every respect a Baptist Church." But with the one single item of *immersion* there was not a single characteristic feature between that church and a Baptist Church to-day. Those converted on that day were so influenced by the *gospel preached without* the Doctor's "direct work" of the Holy Spirit, they believed *before* they repented, were baptized *without* relating an experience, and that, too, for, in order to receive, the remission of their past sins. A stranger, with the view of finding a church on earth corresponding with the church in Jerusalem in the days of the apostles, would never

make the mistake of confounding the characteristic features of that church with those of a "Baptist" Church.

Yes, I am very emphatic in my contention that a *body, in the very nature of things, should derive its name from its head*, and because of this fact can see the fitness of my friend's being called "Lofton" after the *head* of his family, or the body of people so designated. Now the church is called "the body of Christ" (Eph. 5: 23-27, Col. 1: 24), and he is "Head over all things to the church" (Eph. 1: 22). Christ, therefore, is the Head of *every* Christian man, as Paul states: "But I would have you know, that the head of *every* man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11: 3.) Here we have the fact of authority and subordination set forth, and it would be no more *dishonoring* to the husband for the wife to refuse to wear her husband's name, but that of his servant instead, than Dr. Lofton *dishonors* Christ by refusing to wear his name by adopting the *official name* of his servant. Neither can he modify the offense to Christ by calling himself a "Christian Baptist" or a "Baptist Christian," for that is putting the *servant* on an *equality* with the Master.

When I showed that under the old covenant God bestowed his name, "Israel," upon his people, and that under the new covenant God bestowed the name "Christian" on his people, substantiating my statements by *direct* Scripture proof, I was *absolutely* certain the Doctor could *never refute* the position. His efforts to do so are palpably weak, as any one who is capable of weighing arguments can easily discover. Hear him:

> Well, "Israel" was the permanent name of the old commonwealth, but it was just as often called "Jacob," after the "new name" was bestowed; and after the division arose, "Judah" and "Ephraim" were the common designation of both houses of Israel.

He admits that "Israel," God's name, was the *permanent* name of the old commonwealth, but seems to think that because the Israelites were designated by other names, that, therefore, these other names were approved of God. The

name "Jew," though often mentioned in both the Old and New Testaments, was *never* a God-given name for the people of the Lord, any more than is the name "Baptist." The *division* in the house or body of Israel was wrong; and when it occurred, a part of God's people *adopted* the party or denominational name "Jew" in honor of the ruling tribe of Judah or Judah himself, just as Brother Lofton is honoring a man by calling himself a "Baptist."

The name "Jew" was offensive to God, and by the mouth of a prophet he said: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." (Isa. 65: 15.) This prophecy has been literally fulfilled, for Israel's national glory has long since departed; they have been scattered to the four quarters of the globe, and *their* name "Jew" is a hiss, curse, and byword. It clings to them like the ivy to the oak, and will always be a reminder of their sinful disobedience to God.

Brother Lofton seeks to defend his practice of putting the name "Baptist" with that of Christian by the following:

> Like "Jacob" before "Israel," the name "Baptist" was before "Christ," and was the designation of the precurser and his principles and practices in order to Christ's appearing; and although "Christ," like "Israel," is the name which distinguishes the commonwealth, yet "Baptist," like "Jacob," is still used to designate the origin and foundation of the commonwealth.

This is strange reasoning, and can be accounted for only on the grounds of a *desperate situation*, from which my friend, in his confusion, is seeking escape. While it is true that the Israelites were often called "Jacob" or "the seed of Jacob," it *always* referred to them as the *fleshly descendants* of Jacob, their fleshly father, and the name had no *religious significance* at all; while the name "Baptist" pertains in no way to the fleshly descendants of John, but is used by my friend as a *religious* designation. The same is true with reference to the name "Ephraim;" and the Doctor can find no precedent in the names "Jacob" and "Ephraim" for his "denominational" name "Baptist." Furthermore,

John *was not* the originator and founder of the Christian commonwealth, as the Doctor asserts, as any one may readily see by the expression, "Upon this rock I will build my church" (Matt. 16: 18; see also Eph. 2: 19, 20). John himself *was never* a member of the kingdom or commonwealth of Christ, as this plainly shows: "I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he." (Luke 7: 28.) I will here let the great Baptist Church historian, Armitage, state the fact as to the origin of the name "Baptist:"

"John" was his proper name, and the term "Baptist," added by the inspired writers, is a title of office. ("History of the Baptists," page 30.)

So I am not alone in claiming that Dr. Lofton's denominational name is nothing more than an *official title!*

John was called "the Baptist" from an entirely different circumstance to that which Dr. Lofton assigns as the reason why he is called a "Baptist." John was so called *because he baptized*, while my friend is so called because he *was* baptized. Furthermore, if the name "Baptist" is due to the fact of one's having submitted to the ordinance, then John *could not* have become a Baptist by reason of this, for *he was never baptized.*

I come now to the prophecy containing the "new name" that God said he would give to his people (Isa. 62: 1-2), which Dr. Lofton says does not refer to the name "Christian," because in the same chapter they were to be called "Hephzibah" and "Beulah," meaning "delight" and "married." Now, in this sixty-second chapter of Isaiah there are six appellations by which the people of God were to be designated, and each one of them denoting a *different* relation—viz.: Hephzibah, "My delight is in her;" Beulah, "My land" or people "shall be married;" the holy people, "saints" or "sanctified;" the redeemed of the Lord, "saved ones;" sought out, "the church" or "separated from the world;" a city not forsaken, "God with his people." But the prophet said, "Thou shalt be called by a new *name*," and not *names.*

Let us, then, seek to find this "new name" which "the *mouth* of Jehovah" should name. (1) God's people under the new or Christian covenant were called "sons of God" (1 John 1: 2); but they were called this long before (Gen. 6: 2.) (2) They were called "brethren" (Acts 6: 3), but were also thus designated in Gen. 13: 8. (3) They were called in the New Testament "saints" (Acts 9: 13); but this was not a "new name," either, for they were thus called during the days of Moses (Deut. 33: 2). (4) They were called "disciples" (Acts 21: 16), but this was not a "new name," because they were so called in the days of the prophets (Isa. 8: 16). Here, then, are four names applied to the followers of Christ, each designating a different characteristic or relation they sustained, but *not one* of them fufills Isaiah's prophecy concerning the "new name" which "the mouth of Jehovah shall name." (Isa. 62: 2.) It follows, then, with the certainty of a *mathematical demonstration*, that if we can find another name revealed in the New Testament by which the followers of Christ were called, and by which the people of God were *never* called before, that it will not only be the "*new name*" of which the prophet spoke, but that it was also *given by divine authority*. What, then, do we find in Acts 11: 26? "The disciples were called Christians first in Antioch." Thus we can exclaim in the language of the explorer, "Eureka!" *for we have found it.*

The Doctor finds fault with my position because they were not called "Christians" more than three or four times, which he thinks would not have been true if that was a common name. In so far as the *validity* of the name, and the binding obligation of God's people to recognize and wear this common name is concerned, it would be their solemn duty to do it, if it could be shown they were never called Christians but *one time*. But the expression "first" called Christians indicates that they were called by this name *after* that, and because it is recorded that they were so called "three or four" times is no evidence that they were not commonly known as "Christians."

I called my friend's attention to the fact that the words

"were called" in Acts 11: 26 were not from *kaleo*, but from *chrematizo*, which means by divine appointment, and argued that this fact met and fulfilled another item in Isaiah's prophecy—viz., by "the mouth of the Lord." The fact that an inspired man *pronounced* the "new name" made it none the less "the mouth of the Lord" doing it. The Doctor says that the word *chrematizo* is "a word of great variation;" but when he admits that it means "to be divinely instructed" or to "receive a revelation from God," as he has so clearly done, why should more be said relative to its meaning in Acts 11: 26? But he says:

> Eight out of ten uses of *chrematizo* in the New Testament clearly show the oracular employment of the word; but in Acts 11: 26 and Rom. 7: 3 the word is translated "called" as a divinely recorded fact without implication of divine authority for the fact.

Divine authority, indeed, has been admitted by my friend in the *very meaning* of the word employed; and while it is true we are not told *whom* God used to first call the disciples Christians, yet the fact remains that *whoever did it* acted by *divine* authority.

Again, the Doctor says:

> The staggering argument against my opponent is that if the word "Christian" was of divine origin, the name was only used twice afterwards in the New Testament, and both times, apparently, as a term of reproach.

There is no doubt that the disciples were called "Christians" by their enemies in derision, but not a single circumstance attending the first mention of the name indicates that it *originated* in derision. James says: "Do they not blaspheme the honorable name by which ye are called?" (James 2: 7.) But this is far from saying the name was given in derision by the enemies of Christ, as many assert in this age.

Let us sum up the items relative to the "new name" which God promised to bestow on his people under Christ. (1) It was to be a new name (Isa. 62: 2); (2) it was to be bestowed upon those *within* his house or church (Isa. 56: 5); (3) it was a better name than that of sons and

daughters (Isa. 56: 5); (4) it was to be an everlasting name that should not be cut off (Isa. 56: 5); (5) it was to denote a *marriage relation* (Isa. 62: 4—"Beulah" means "married") (as a fulfillment of this feature, see Rom. 7: 4; 2 Cor. 11: 1, 2; Rev. 22: 17); (6) it was to be given by the mouth of the Lord (Isa. 6: 2); (7) it was to be given when the Gentiles or nations should see (enjoy) the righteousness of the Lord (Isa. 62: 2). This was done when Cornelius entered the kingdom. (Acts 10.)

Dr. Lofton's Second Reply.

Surely if the word *Baptistees* had been translated, we should have had "John the Immerser," instead of "John the Baptist," but in the providence of God the scholarship of the world has not seen fit to make the change. The anglicized forms of *baptize* and *Baptist*, with their Greek root-strength and significance, have been preserved. *Bapt* means *dipt* and sounds like it; and while the Latin "immerse" is a correct definition, it is not as strong as the original, which not only speaks for itself, but enunciates its meaning. Many of the Old and New Testament words have been anglicized where the meaning and usage is thereby better preserved, and such is the case with *baptizo* and *Baptistees*. Besides all this, the translation of these words, at the time of our modern versions, would not have eliminated controversy at the hands of some of the ablest scholarship of the world; and such perhaps would have been true if the words had been translated by the Latin *immergo* from the beginning. I have already granted the Baptist movement in this country (1865-1883) to establish an authorized version of the Bible with the translation of *baptizo* by the word *immerse;* but as I have said before, it was not authorized by the Baptist denomination, though by a convention of scholars; and even if it had been so authorized, the version has become obsolete, except as an excellent commentary on baptism, because of some of the

incongruities and absurdities into which the translation of *baptizo* in every instance involved the word.

How the link between John's baptism and that of Christ's was broken by the great commission (Matt. 28: 19) is asserted by my opponent, and that is all. He admits that John baptized Christ, and that Christ, through his disciples, practiced John's baptism down to his death; and he claims that the "remission of sins," his main contention, the "meaning and object" of baptism put into the commission, was in John's baptism before the commission. The form was the same; the death, burial, and resurrection symbolism was the same; reference to the "remission of sins" was the same; the administration on the day of Pentecost, based upon repentance looking to Christ in faith, was precisely the same, except that John baptized in view of Christ to come, while Peter baptized in view of Christ already come. John's baptism constituted membership in the first church at Jerusalem, just as the baptism on the day of Pentecost did; and about as certain as that Christ submitted to John's baptism and practiced it to the day of his crucifixion, he put it into the great commission, which says: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father," etc. John and Peter alike made disciples by teaching and not by baptism, baptizing them after they were made.

Brother Smith quotes Dr. Armitage ("History of the Baptists," page 55) to show that John "left behind him no sect to which *he* had given his name, but his disciples passed into the service of Christ, and were absorbed in the Christian church"—quoted from Frederick Robertson; but just above this, on the same page, Dr. Armitage, the witness of my opponent, says: "In this sketch of John, harbinger, preacher, theologian, and martyr, next to his Master, we find *the great typical Baptist of all ages*." Again, this witness of my opponent, Dr. Armitage ("History of the Baptists," page 56), says of John: "The first Baptist of his race is not the only man of that race whose fidelity has invoked murder in cold blood. . . . Standing at the head of the noble army of Baptist martyrs, his tragic fidelity to

God has been the standing sign of their own end. . . . John sets forth the sterling mission of true Baptists in sterling ideal." While Dr. Armitage did not believe that an unbroken organic and baptismal succession of churches, from the apostles, could be proved, as stated in the quotation from his "Baptist History," page 2, and while he states that John left no immediate sect in his own name, yet he held that John was "the great typical Baptist of all ages," that he stands "at the head of the noble army of Baptist martyrs," and hence he holds to the existence of the Baptist people in "*all ages*," as I have heretofore shown. This same Dr. Armitage (page 50) holds also that the baptism of John and Jesus were identical, or that John's baptism was Christian baptism.

In order to show that John's and Christ's ministry and baptism were not the same in meaning and object, my opponent resorts to the desperate assumption that while there were "children of God" during John's ministry, there were "no Christians;" "for," says he, "it took baptism in the name of Christ to make a Christian!" So there were no Christians during the ministry of Christ, since my opponent assumes that nothing but the baptism of John was in vogue till the death of Christ. John himself was not a Christian, the apostles were not Christians, and Christ himself was not a Christian, if it took his name in his baptism to make a Christian. In fact, according to my opponent, there was not, and never had been, a Christian on earth till the day of Pentecost, though the "children of God!" Abraham and Moses saw the day of Christ and were glad, but those grand old believers in the promised Messiah were not Christians! Faith in Christ to come or having come, I affirm, made Christians; and what a travesty of faith this great fundamental essential to salvation, it is to rob it of its prerogative and office by setting up a theory not only of water salvation to those who do believe since the day of Pentecost, but of water nomenclature to the children of God before that day, by which, if not baptized in the name of Christ, they were not Christians! Well, they were not "called Christians" after Pentecost,

though baptized in the name of Christ, until at Antioch; and, after all, if those thus baptized were the "children of God" up to Antioch without the name, the Scriptures seem to make but little difference as to the name after Antioch. Never was there as much ado about nothing as about this name "Christian," however important the name of Christ. Every man ever saved by the blood of Christ "through faith in his name" was a Christian in fact, whether so called or not; and it is a fearful reflection upon God, who sent John to make disciples and baptize them through faith in Christ to come, to rob those disciples of the name "Christian," if that name made any distinction between the "children of God."

My opponent still opposes my proposition that Christ was "the Baptist Savior," upon the ground that to be a Baptist one must be a baptizer, and that Christ never baptized any one. But he was himself baptized, and through his agents, the apostles, he had baptism administered, which not only made him a Baptist, but also his apostles Baptists, according to the theory of my opponent; and upon this theory that to be a Baptist one must be a baptizer, there are, and have been, millions of Baptists, to say nothing of the baptized.

I have never claimed that the "first churches were Baptist" because of John's organic relation to the kingdom, or because, in any sense, he was head of the church. Christ alone is Head of the church which is organically and preeminently called after his name, or the name of God, where the church is divinely designated; but the Scriptures nowhere speak of the "Christian Church" or the "Baptist Church;" and yet, in fact, they were both Christian and Baptist, which are perfectly consistent terms. The New Testament churches were not designated by either name, nor often by any name, but subsequently those people who, against the unscriptural divisions and corruptions of early Christianity, stood for apostolic order, doctrine, purity, and simplicity, are historically called "Baptists." They ever looked to John and the Jordan for their baptism upon repentance and faith as found in the gospel; and through the

centuries they were the relentless antagonists of baptismal regeneration, of infant baptism, of hierarchy and priesthood, of mediumistic salvation through the ordinance and the church, of union between church and State, of magisterial interference with conscience, and in favor of church independency, religious and political liberty, and of the word of God as the sole rule of faith and practice among Christians. Every division of the religious world, then as now, claimed to be Christian, however diverse from scriptural doctrine, organism, and practice; and, in the nature of things, these orthodox and martyr people, following the baptism and principles of John, took the name of "the great typical Baptist of all ages," as Dr. Armitage, the witness of my opponent, appropriately calls him.

The word "Baptist" is a symbolic name signifying the whole gospel of grace and salvation, and is, therefore, not a sectarian name; and while it is a denominational distinction, without conflict with the word "Christian," it is so by force of separation from every form of sectarian and heretical errors represented by denominations calling themselves "Christian" under various partisan and characteristic names not scriptural. If all Christians were one with us in gospel order, organism, and doctrine, there would be no use of the name as a denominational distinction; and if we called ourselves "Baptists" at all, it would simply be to indicate the typic or prototypic character of the "first Baptist martyr," as Dr. Armitage well calls him. We wear the "Baptist" name as absolutely subordinate to, and characteristic of, Christ himself; and by the name we only distinguish ourselves as the church of Christ and Christians apart from others we deem unscriptural in gospel order, organism, and doctrine, who claim to be Christians. The divisions in the Corinthian church about which my opponent writes were partisan divisions under partisan names with a partisan purpose. Not so with the "Baptist" name, the title of the first great Baptist, significant of the fundamental doctrine and practice of the gospel, symbolic of a whole gospel, and which, as the name of a church, is as easily found in the New Testament as the

word "Christian," now applied to all churches—heretical, sectarian, or otherwise.

That the first church was organized and at work before the day of Pentecost, I think I have abundantly shown. The typical construction of Solomon's temple is just as applicable to the organization of this church before Pentecost as on the day of Pentecost. This church began with two disciples as members and Christ as Head; other members were added as the little church grew to twelve; Jesus gave it instructions as a "church" in the treatment of personal offenses (Matt. 18: 17); and in the choice of Matthias (Acts 1: 15-26) to fill the place of Judas, upon the motion of Peter and by the vote of the one hundred and twenty "brethren" *assembled* at Jerusalem, we have an instance of the complete organization and action of a church of Jesus Christ upon democratic principles. The apostles did not regard themselves as a self-perpetuating body with the power to fill vacancies; and with due regard to the sovereign authority of the church of Christ at Jerusalem, "the pillar and ground of the truth"—and the only representative of Christ on earth in his absence—this matter of election was referred to the whole body of "brethren" constituting this church, and they acted precisely as they did (Acts 15) in the case of the Antioch message. Hence, on the day of Pentecost, the three thousand baptized were "*added*" to this church already existent; and there is no scripture at all for the position of my opponent that anybody gathered on the day of Pentecost for the purpose of organizing a church—as "charter members."

The suggestion of my brother with reference to Matt. 18: 17, that the expression, "tell it unto the church," was "laying down a law that should govern in his church when established." The facts in the case go to show that Peter's question and Christ's instruction, however it applied to the future, had reference to the present as well. From that time forth Peter was under this law; and if a case in point had happened the next day, he would have been bound to obey it. The church was then and there;

and there can be no inference from the language of Christ that he had any reference to a church *yet* to be established, else he would have so expressed himself.

My opponent says that, with the exception of immersion, there is not a single characteristic feature of likeness between the church at Jerusalem and a Baptist church of this day. First, he says that those who were converted on the day of Pentecost were so influenced by the gospel without the direct work of the Holy Spirit, that they believed before they repented and were baptized, without relating an experience, in order to the remission of their past sins. How does he know that the Holy Spirit did not work with the word in order to the conversion of these people? And how does he know that they related no experience, or made no confession? It cannot be shown that all the details of that occasion were given in the record. As I have shown heretofore, the historical belief of the truth led these people to conviction with pierced hearts and to cry out: "Brethren, what shall we do?" This was not faith unto the saving of the soul, but conviction from belief of what they had heard, evidently under the operation of the Holy Spirit, whose office is to convict of sin; and in this dilemma Peter tells them to repent and be baptized in the name of Jesus Christ—that is, trusting in Christ for the remission of their sins, of which baptism was the sign. The parallel case in the conversion of Cornelius and his house shows that the remission of their sins was in the name of Christ believed on; and after the gift of the Holy Spirit, they were baptized. All this is Baptist to the core; and the democratic action of the church before the day of Pentecost, in the election of Matthias, is also Baptist to the core.

I agree that a body should derive its name from its head; and no people have ever been more scrupulous than Baptists in holding Christ as the Head of the church and in holding themselves as churches of Christ. We claim to be the churches of Christ; and our subordinate denominational distinction as "Baptists" never, in a Baptist mind, nor in the mind of anybody else, nor in the mind of

God, had the slightest conception as being in conflict with the headship of Christ. None save such as my opponent and his people, who pose under the name "Christian," and who hold to the most unchristian theory of salvation, and who are the most sectarian of sects, ever made this charge upon Baptists. The New Testament, as I have repeatedly shown, uses a variety of designations of the church, and, in the main, uses the word "church" or "churches" without any additional designation, never speaks of "the Christian Church," and it ill becomes a new-made sect with its fatal errors, as recognized by the Christian world, to find fault with the word "Baptist," which is only a characteristic designation of the churches of Christ, and symbolic or typical of the fundamental doctrine and practice of the gospel as first set up by "the great typical Baptist of all ages," as Dr. Armitage styles him. We do not refuse to wear, as the bride of Christ, our Husband's name; but our Husband was a Baptist in practice and doctrine; and as he was thus symbolically characterized at the hands of the "great typical Baptist of all ages," whose baptism and teaching he adopted, Baptists have thus characterized themselves and the churches of Christ. Not only so, but this has been made necessary since the Christian world has divided into sects antagonistic to the true mode and design of baptism, upon which has been based multiplied and conflicting orders, organisms, and doctrines contrary to the gospel and primitive Christianity, which Baptists peculiarly and characteristically have always represented. The word "Baptist" is the synonym of martyr orthodoxy—of primitive Christianity—after the manner and character of John the Baptist, "the great typical Baptist of all ages." The word "Baptist" misrepresents nothing of Christ or Christianity, but is symbolic and expressive of its whole scheme of grace.

I admitted that "Israel" was the permanent name given to the old commonwealth; but, as I said before, it was just as often called "Jacob" after the new name was bestowed. My opponent says: "While it is true that the Israelites were often called 'Jacob,' or 'the seed of Jacob,' it always

referred to them as the fleshly descendants of Jacob, their fleshly father, and the name had no religious significance at all." In this he is utterly mistaken. I could quote scores of passages in which "Jacob" and "Israel" are both used in the same sentence interchangeably, as, "Jacob shall rejoice and Israel be glad" (Ps. 14: 7); in which God claims to be "the God of Jacob" (Ex. 3: 6); in which Christ is promised as "a star out of Jacob" (Num. 24: 17); in which Jehovah calls himself the "Mighty One of Jacob" (Is. 49: 26.) In all these passages and a hundred more the name of Jacob is referred to in a religious and not a fleshly sense. Even in the New Testament, Luke says of Jesus (1: 33): "He shall reign over the house of Jacob forever." So far, then, as the analogy from "Jacob" and "Israel" goes, the word "Baptist," which is synonymous with "Christian," and which was before, may be used to designate the origin and foundation of the new commonwealth. John did not establish or build the church, but he laid the foundation in doctrine and practice, and furnished the first material for its construction as the organic expression of the kingdom.

The expression (Luke 7: 28) which says, "He that is little in the kingdom of God is greater than he [John]," does not imply that John was not in the kingdom of God, though not in the church which is the organic expression or type of the kingdom. "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it." (Luke 16: 16.) John himself preached this gospel of the kingdom of God and baptized in order to visible entrance into it; and he was spiritually in this kingdom and doing its visible work before its organic manifestation. The kingdom was before its visible organism; and while the least in the kingdom, at the time Jesus spoke, enjoyed greater knowledge and privilege than John, this did not exclude John from the kingdom, the foundations of which he laid after the law and the prophets were at an end. If John was not in the kingdom of God, where was he? He was filled with the Holy Spirit from his birth; and

he was certainly a Christian as he preached Christ and his kingdom, baptized Christ, and kept on preaching Christ and baptizing for two years afterwards.

My opponent quotes Dr. Armitage ("History of the Baptists," page 30) in favor of the position that the term "Baptist" was the "title of John's office." Granted, but it was a scriptural title of characteristic significance given by divine inspiration, and symbolic of the teaching and practice of "the first great Baptist preacher," as Alexander Campbell called him, or the "great typical Baptist of all ages," as Dr. Armitage styles him. In John's case the name "Baptist" was not due to the fact of having been baptized himself, for God himself made John a Baptist and so called him without baptism in order to begin baptism, which was "of heaven" and not "of men," and introduced by one "sent" of God for the purpose of teaching and baptizing.

Now as to the "new name." (Isa. 62: 1-4.) It is perfectly clear that the promise, "Thou shalt be called by a new name," is expressed almost in the same breath in the words, "Thou shalt be called Hephzibah." Only one verse intervenes between the promise of the name and the name itself, which was to be given to Zion and Jerusalem, and the name "Beulah," which was to be given to their "*land*." The names at the end of the chapter, "The holy people," "The redeemed of Jehovah," "Sought out," "A city not forsaken," are simply supplementary and elaborative of the new name of Zion and Jerusalem, and also the "Beulah" name of their "*land*," which was no more to be divorced from them. "*Delight*" (Hephzibah) was the name which was to express the state of the divine mind toward his people when restored from their captivity and to the permanent possession of their "*land*," which was a glorious premonition and promise of a more glorious state under Christianity. "The nations should see their righteousness" and "all kings their glory," but there is no intimation here of the conversion of these nations and kings beyond a preparatory consideration or enjoyment of this exalted state of Zion and Jerusalem expressed possibly by

the Hebrew (*raah*) "see." In a superlative and new sense "*Delight*" would be the name of God's covenant people when restored and exalted; and the name has no semblance of the word "Christian," which is the natural denomination of the personal followers of Christ. In fact, the name was never given to the Jewish Christians, who were called "Nazarenes" (Acts 24: 5), but was first given to the Gentile Christians at Antioch, and which ultimately applied to all Christians. "Nazarenes" is a new and a proper name of Christ's followers, who himself was "called a Nazarene" (Matt. 2: 23); and the earliest Christian sect long went by that name, so calling themselves. We are all Nazarenes as well as Christians.

I insist that *chrematizo*, a word of various rendering, while oracular in its employment according to its eight uses in the New Testament for that purpose, is translated in Acts 11: 26 and Rom. 7: 3 after its ordinary or natural signification, as found in later Greek according to the lexicographers, and simply means "called" as a divinely recorded fact without implication of divine authority for the fact. Luke records the fact that Paul belonged to the "sect called Nazarenes" (Acts 24: 5), as stated by Tertullus; but the record of this fact by divine authority does not make the fact of divine authority. Just so Luke records the fact (Acts 11: 26) that "the disciples were called Christians first at Antioch," but there is no implication in his statement that God so named them by any inspired man; for if such had been the fact, the fact as such would have been recorded.

I insist again that the staggering argument against my opponent is that if the word "Christian" is of divine origin and is the "new name" predicted in Isa. 62: 1, 2, the name was only used twice after its origin, and both times apparently alluded to as a term of reproach. The most significant fact is that only Peter, among the New Testament writers, thus alludes to the name, while Paul, James, John, Jude, and Hebrews in twenty Epistles never mention the name, never apply it to a disciple or church while giving various other titles, and all this *after* the dis-

ciples were called Christians at Antioch! If the name was of divine authority, predicted in Isaiah and fulfilled in Acts, it is singular and inexplicable that the New Testament writers did not use it and insist upon its usage as a fulfillment of Scripture and apply it in every instance where the name was applicable, but they never so used it at all. It is significant that Christ honors the church at Philadelphia in that she "did not deny *his* name" (Rev. 3: 8), in that he promises a "white stone" to those that overcome with a "new name written" upon it, which none could know save he that received it (Rev. 2: 17); in that Christ speaks of his "own new name" which he will write upon those who overcome (Rev. 3: 12), and yet John in his Revelation never mentions the word "Christian" as the "new name" of God's people. It is quite easy for us to infer, in order to support a darling theory, a thousand things from prophecy and obscure passages of Scripture, but the facts in the case settle the question. "Upon this rock [Peter] I will build my church" Romanism was inferred and papacy was born; and so the "Christian Church," as it calls itself, largely infers itself from Isa. 62: 1, 2 and from Acts 11: 26.

VI.

"WHY NOT DROP THE NAME 'BAPTIST' AND TAKE THE NAME 'CHRISTIAN?'"

Mr. Smith's First Review.

The author says:

Why then not drop the name "Baptist," and take the name "Christian?" Baptists claim to be Christians, the followers of Christ and his teachings, in the widest and deepest significance of the term. We are Christian Baptists—Baptist Christians—the Baptist people and churches of Christ; but for several reasons we cannot give up the name of "Baptist."

The question Dr. Lofton here raises is, indeed, a significant one. It is so because of the far-reaching principle involved, bearing as it does directly upon the great subject of *unity* among the children of God. It has been most clearly shown that the use Brother Lofton makes of the name "Baptist" *is not* of divine origin, for the name was *never* by divine authority applied to a religious organization. Hence he can only use it as a name by which a religious denomination is designated, thus hindering to this extent the union for which the Son of God prayed. (John 17: 20, 21.) The reasons he assigns for not dropping the name "Baptist" and taking the name "Christian" are very much lacking in scriptural support, and this fact should cause the reader to suspect that Dr. Lofton could find none. If he could have found *one passage* clearly justifying the use he makes of the name "Baptist," who doubts that he would have given it to us? The fact that "Baptists claim to be Christians" by no means justifies the use of the denominational name "Baptist," but, on the other hand, should be

urged as a reason why they *should not* be so called. The name "Baptist" cannot be used *scripturally* to designate God's people; while the name "Christian," even according to Dr. Lofton himself, can be so used. Therefore this shows the name "Christian" to be a *common* name—that is, common to all of God's people. Now, I put this question squarely to Brother Lofton—viz.: Can one be a Christian and *not be a "Baptist?"* If he says "Yes," does he not clearly admit that the name "Baptist" *is not* synonymous with the name "Christian?" If not synonymous, do not the two names, "Baptist" and "Christian," designate two kinds of people? Let it be distinctly understood that I raise no question as to whether or not "Baptists" are Christians in character; but if, as Dr. Lofton claims, they are Christians, they are undoubtedly *unscriptural* in wearing the denominational name "Baptist." The Doctor could not, if his life depended upon it, produce *one passage* in the word of God in which the followers of Christ were called "Baptist Christians" or "Christian Baptists." And yet this he is *compelled* to do in order to sustain his position. Once more I press the question: Since, as Brother Lofton has told us, John was called a "Baptist" because he administered the ordinance of baptism, how can it be possible for any one who never administers the ordinance of baptism to become a "Baptist?"

One of the reasons the Doctor assigns for not giving up the name "Baptist" is this: "Not only so, but, under God, he revealed the fundamental principles and practices which now distinguish Baptists from all other people; and we can no more give up the name than the principles of our Baptist prototype." Unless Brother Lofton is willing to say *unequivocally* that "Baptists" are the *only* Christians in the world, by what principle of New Testament teaching does he claim the right for "Baptists" to be "distinguished" from all other Christians? The disciples of New Testament times did no such thing with the sanction of any inspired man, and why should "Baptists" do it now? Some in the church at Corinth undertook the "distinguishing" business, but an apostle vetoed their effort in the most em-

phatic way. (See 1 Cor. 1: 10-13.) Hence it is proper to ask: Since Brother Lofton can find no divine authority for applying the name "Baptist" to the followers of Christ, is he not equally as guilty of the sin of causing and perpetuating division among God's people now as were those who held to party names in the church at Corinth? But the only fundamental principles John taught were faith, repentance, and baptism for the remission of sins; and while the Doctor repudiates one of these, he cannot claim the other two as in any way peculiar to the "Baptists." Therefore the "fundamental" principles of John's ministry can have nothing to do with the denominational name "Baptist." I have shown not only from the word of God, but also from eminent "Baptist" scholars, that John baptized people in order that they might receive the remission of sins, and this is *one* fundamental of John's ministry the Doctor will not accept. I deny, then, in the most emphatic way, that John is in any sense the prototype of the "Baptists."

The author asserts as justification for his denominational name that "the Baptists according to their name are a death, burial, and resurrection people, believing a death, burial, and resurrection gospel, and practicing a death, burial, and resurrection baptism." This is a remarkable argument in defense of a denominational name! Do not all religionists believe in the death, burial, and resurrection of Christ? Are there not a number of religious bodies that "practice a death, burial, and resurrection baptism" who are not called "Baptists?" How, then, can any of these things be peculiar to the "Baptists?" No one at all familiar with "Baptist" doctrine will call in question the claim of "Baptist" peculiarities. One of these peculiarities is stated by Brother Lofton in Italics as follows: "*There are no other people who can properly administer baptism in accord with the death, burial, and resurrection significance of the ordinance.*" Gentle reader, do you get the full import of this wonderful statement? Crack the shell, and you have revealed the *presumptuous assumption* of "apostolic succession" with the imposition of "holy hands!" Even a

superficial reader will be forced to exclaim: "My, what stress Dr. Lofton lays upon *water!* Surely he must believe in 'baptismal regeneration,' else he would not lay such great emphasis upon the administration of the ordinance." He *imagines* that he can trace, link by link, the "Baptist" Church of which he is a member back to the very chair of the apostle Peter. But this is only a *dream*, a figment which fades away into *nothingness* by the time it reaches the sixteenth century. This the Baptists of the North and in other sections have long since learned, in consequence of which they have abandoned the old theological *delusion*. When the Doctor starts to pick up the links in the chain of "apostolic succession," he will find several different kinds of "Baptists," including Mormons, Roman Catholics, and Episcopalians, to dispute his claim. But even if these should all step aside and give the Doctor an open field, he will find many stumps to impede his progress. He will be compelled to take in people who refused any name except "Christian" and who taught baptism in order to the remission of sins. Dr. Lofton's denomination came into existence not earlier than the sixteenth century. This human tradition of "apostolic succession" is the taproot of the Doctor's "close-communion" dogma, which renders the "Baptists" extremely inconsistent in their *teaching* and *practice*. They teach that Methodists and Presbyterians are the children of God, and yet refuse to let these children of God eat the Lord's Supper with them!

The Doctor here assigns to those who claim to be Christians *only* a position which is not warranted by the facts in the case. Hear him: "The denial of the Holy Spirit in conversion through repentance and faith; the claim that the Spirit enters the penitent believer only in water." This does great injustice, and places the teaching of those against whom he is here contending in a false light before the public. I believe as much in the work and influence of the Holy Spirit in conversion and sanctification as Dr. Lofton or any one else; but as to *how* the Spirit exerts this influence, we differ the width of the poles. He asserts that the Spirit operates directly—that is, without medium; while

I hold that he does his work through medium—that is, the instrumentality of his word. The word of God is the *sword* of the Spirit. (See Eph. 6: 17.) I do not believe the "Holy Spirit enters the penitent only in water." I believe through the agency of his word he enters the sinner's heart, thus producing faith, repentance, and obedience, and that *after* baptism the Spirit as the heavenly Guest takes up his abode in the heart. "And because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father." (Gal. 4: 6.) Mark you, he was not thus sent to make them sons, but *because they were sons*. This accords exactly with the promise on Pentecost, "And ye shall receive the gift of the Holy Spirit" (Acts 2: 38), which was given to those baptized.

The only evidence Dr. Lofton can offer for his theory of the direct and mysterious operation of the Spirit in conversion is his *feelings*, but such testimony is without *divine* sanction. Such testimony destroys the Bible doctrine of salvation by *faith* in that it becomes a matter of absolute *knowledge*. Such a system of religion is without either faith or hope, for hope is based upon faith. Now, if the Holy Spirit speaks to men in a "small voice" that their sins are forgiven, does not the matter resolve itself into self-consciousness? And is not self-consciousness knowledge? Where, then, does faith come in, and where does hope rest? Consciousness can determine what takes place in one's own mind and heart as the result of exercising these faculties; but with reference to what takes place in the mind of another, it must be *faith*, and not consciousness or knowledge. I am conscious that I believe; but if I knew in the absolute sense, where could there be any faith?

The Doctor has not one correct idea of God, Christ, and the Holy Spirit that he did not get from the Bible; and if there are any who are guilty of "denying the Holy Spirit in conversion," they are those who deny the words of the Spirit. The Holy Spirit said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto [or for] the remission of your sins;" but Dr. Lofton repudiates this by claiming that sins are remitted *before* baptism.

Again he tells us that "the worst-abused word in history is the word 'Christian.'" I am not inclined to deny this, but can see no reason on this account why the name should be abandoned. Is not the Bible itself the worst-abused book in the history of the world? Is it not made the origin for every "ism" and every religious fad and fancy? The question should be not whether the name "Christian" is "the worst-abused word in history," but is it a Bible name for God's people? The name "Smith" is badly abused. There are many scoundrels wearing that name, but I shall not abandon it because of that fact. I was born into this name by flesh and blood, just as I was born spiritually into the name "Christian," and I intend to wear both names until God shall take me home. The Lord's Supper is abused; and if Brother Lofton rejects the name "Christian" because it is abused, then for the same reason he should reject the Supper. He does not believe that any save those immersed at the hands of an ordained "Baptist" minister have any right to eat the Supper, and yet there are millions of unimmersed people partaking of it. The Doctor admits that the name "Christian" is a "sacred" name. How, then, could it have been applied to the disciples in derision by the enemies of Christ? "How unequal are the legs of the lame!"

But the Doctor refuses the name "Christian" on the ground that "we should lose our historic and characteristic identity as a people, and sacrifice our specific mission for the truth of God and the good of the world." With reference to this I remark: Suppose "our historic and characteristic identity as a people" fails to harmonize with the historic and characteristic identity of the people revealed in the New Testament as the people of God? This is the issue which should be settled by the clearest proof from divine testimony before the question of names should be considered. In addition to this, what "specific mission for the truth of God" can the "Baptists" claim over many others? (1) The Doctor admits that Methodists, Presbyterians, and many others are regenerated, have been born again, are the children of God, and will go to heaven when they die. (2)

If they are thus fitted for heaven, then what *specific truth* do the "Baptists" have which they need? If they have truth enough to get them to heaven, what more do they need? I can think of nothing the "Baptists" have that many of the denominations have not, save close communion and the name "Baptist." (3) My conclusion, then, is that the Baptist Church has no truth, specific or otherwise, that is essential to salvation not held by others, and, hence, have no right to exist "as a people" separate from all of God's children.

Dr. Lofton's First Reply.

My opponent seeks to make the point that, in the denominational use of the word "Baptist," I hinder the unity of God's people; especially so, as he claims, since I find no scriptural warrant for the use of the name. If the word "Baptist" had not been a scriptural name, and significant of John's ministry, the Scriptures never would have so used the name. As I have abundantly shown, there was a man, named "John," who was scripturally called "the Baptist;" and that his title implied not only the baptism he administered, but the teachings which his baptism demanded and signified in his propagandism of the fundamental principles and practices of the gospel. This we call "Baptistic" after the name of our first Baptist propagandist; and as John's baptism and teachings were essential to the coming and kingdom of Christ, and adopted by Christ and his apostles, Baptists, who start with John at the Jordan, naturally retain their denominational patronymic. The name "Baptist" is not only scriptural and appropriate to the people who bear it, but it is significant of their doctrine and practice, and is not in conflict with Christ nor the gospel he gave us. Not only do we retain this name, but the world has insisted upon calling us "Baptists;" and, with our profession and history, we could not get rid of the name if we wanted to.

Baptists do not seek, in wearing their name, to prevent

Christian unity. We are just what we have always been from the days of John the Baptist till now; and, during the black ages of persecution—and to within a recent date —we were never approached upon the subject of Christian unity, except at hands of uniformity acts which meant unity or death; and, to this day, I know of no body of Christians who want to unite with Baptists, except at the expense of Baptist conscience and position, Baptist principles and practice. To drop the name "*Baptist*" and unite with others under the name "Christian," and to thus symbolize with what we deem to be unchristian error and heresy, would gain nothing for Christ or Christianity. In fact, there is no such designation in the Scriptures as "the Christian church" or "Christian churches;" and until my Brother Smith finds such designation, it ill becomes him to be castigating me for my Baptist name. He asks me this absurd question: "Can one be a Christian and not be a Baptist?" He says, if I say "Yes," then I admit that the name "Baptist" is not synonymous with the name "Christian;" and, therefore, that I hold the two names designate two different kinds of people. Why, every man who is a Christian is, to that extent, a Baptist; for every true Baptist is a Christian. If Brother Smith is speaking, technically, the answer might be different. I admit that there is no express passage in the Scriptures which speaks of "Baptist Christians" or "Christian Baptists," but they are there all the same. I know of no passage which speaks of the "Christian church," but Brother Smith would say it is there all the same. My opponent asks if John was called a "Baptist" because he baptized, who can be a Baptist that does not administer the ordinance? Lots of us Baptists do administer the ordinance; and we make Baptists of all those we baptize. All of John's followers are Baptists.

One of the reasons assigned in my tract for not giving up the name "*Baptist*" is this: "Not only so, but under God, he (John) revealed the fundamental principles and practices which now distinguish Baptists from all other people; and we can no more give up the name than the

principles of our Baptist prototype." My opponent replies:

Unless Brother Lofton is willing to say *unequivocally* that "Baptists" are the *only* Christians in the world, by what principle of New Testament teaching does he claim the right for "Baptists" to be "distinguished" from all other Christians? The disciples of New Testament times did no such thing with the sanction of any inspired man, and why should "Baptists" do it now? Some in the church at Corinth undertook the "distinguishing" business, but an apostle vetoed their effort in the most emphatic way. (See 1 Cor. 1: 10-13.) Hence it is proper to ask: Since Brother Lofton can find no divine authority for applying the name "Baptist" to the followers of Christ, is he not equally as guilty of the sin of causing and perpetuating division among God's people now as were those who held to party names in the church at Corinth? But the only fundamental principles John taught were faith, repentance, and baptism for the remission of sins; and while the Doctor repudiates one of these, he cannot claim the other two as in any way peculiar to the "Baptists." Therefore the "fundamental" principles of John's ministry can have nothing to do with the denominational name "Baptist." I have shown, not only from the word of God, but also from eminent "Baptist" scholars, that John baptized people in order that they might receive the remission of sins, and this is one fundamental of John's ministry the Doctor will not accept. I deny, then, in the most emphatic way, that John is in any sense the prototype of the "Baptists."

Baptists do not claim to be the only Christians in the world; but they are, of necessity, denominationally distinguished from all other Christians in the world. The divisions in the Corinthian church were partisan sects, under human names—not only so, but a sect in the name of *Christ*—just as we have them now; and these divisions, though suppressed, were typical of the divisions which have split the churches since the apostolic age till now. The word "BAPTIST," however, IS NOT A SECTARIAN NAME *in conflict with Christ and Christian unity*, but it is symbolically expressive of a whole gospel and of a gospel denomination; and by reason of these sectarian divisions the Baptist name has naturally followed and become attached to the New Testament churches which have succeeded or developed since the apostolic age (in the face of every divi-

sion and usurpation), at the hands of a people in every age and country stigmatized as Anabaptists (Baptists) under different names. By remaining apostolic, Baptists have caused no divisions among Christians. We follow the fundamental principles and practices of the first Baptist; and I deny that my opponent and his Baptist authorities have proven that the first Baptist preached baptism for the remission of sins. On the contrary, I claim to have shown that John the Baptist, Jesus Christ, the apostles, and the New Testament writers demonstrate that *repentance* toward God and *faith* toward Jesus Christ are absolutely and alone essential to salvation—to regeneration and the remission of sins—and that baptism is the symbolic declaration of the fact; and upon this principle Baptists have continued apostolic and are a separate denomination by virtue of their scriptural origin and without any responsibility for the Christian divisions which have sprung up since the apostolic age. Under the conditions we are necessarily called "Baptists."

My statement that "the Baptists according to their *name* are a death, burial, and resurrection people, believing a death, burial, and resurrection gospel, and practicing a death, burial, and resurrection baptism," is met by my opponent with the questions: "Do not all religionists believe in the death, burial, and resurrection of Christ? Are there not a number of religious bodies that practice a death, burial, and resurrection baptism who are not called 'Baptists?'" My statement is that Baptists, according to their *name*, are "a death, burial, and resurrection people," etc. The word "Baptist," from baptism, symbolizes this whole death, burial, and resurrection doctrine and practice; and hence the sublime consistency, or scripturalness, of the name. All religionists do not believe, evangelically, in the death, burial, and resurrection of Christ; and while there are others than Baptists who immerse, they either hold to other forms of baptism, or hold to an unscriptural design of baptism, which makes it impossible to hold to the death, burial, and resurrection significance of baptism as the symbol of the saving truths of Christianity. Hence

my proposition: "There are no other people who can *properly* administer baptism in accord with the death, burial, and resurrection significance of the ordinance." The question of "apostolic succession" is not involved at all, but only the question of *propriety*. To be sure, there are a few smaller bodies of Christians, under different names, such as Mennonites, Winnebrennarians, and the like, who practice baptism with the same design that Baptists do; but they have usually sprung from Baptists and are of Baptist persuasion, with minor differences.

I lay no stress, as Brother Smith seems to think, upon the "link succession" of Baptist churches; and the validity of baptism, as administered by Baptists, depends wholly upon the authority of a scriptural church wherever found —having gospel order, polity, principle, and practice, as Baptists maintain. Wherever this order is not found, whatever the agreement, or coöperation, along moral and spiritual lines, Baptists organically part with other Christians; and hence the great bugaboo about "*close communion*," which is specifically a collective church act, and confined to the local organism which administers it. If Baptists, as now existent and organized, had not originated until the sixteenth century, as my opponent affirms, we are in line with the Scriptures and bear the honorable name of that great Baptist whose doctrine and baptism we follow—as the doctrine and baptism of Christ; but long before the sixteenth century, and down to the days of the apostles, and from the days of John the Baptist, there have been Baptists, however broken and scattered by persecution, and however irregular, at times, in the order and organism of the gospel. They have survived the centuries of destruction, restored their order and organism, and given to the world centuries of martyrdom, truth, liberty, and evangelism, which grace the pages of history with the most precious record of devotion to Christ and humanity that history records.

My opponent charges me with assigning to his people a position unwarranted by the facts in the case, as follows: "The denial of the Holy Spirit in conver-

sion through repentance and faith; the claim that the Spirit enters the penitent believer only in water." He asserts his belief in the work and influence of the Spirit in conversion and sanctification emphatically, but differs from me as to the *how* he exerts that influence. He charges me with holding that the Spirit operates directly *without medium;* while he holds that the Spirit works *through medium*—that is, instrumentally, by the Word. I hold that THE SPIRIT OPERATES DIRECTLY BY MEANS OF THE WORD; but, in his case, the Word is the sole *agency*, apart from the Spirit, and not the *instrumentality* of the Spirit, in the conversion of the sinner. Herein lies the singular and fatal error of my opponent, who lodges the divine efficiency in the Word alone. The Holy Spirit does not *personally* dwell in external mediums, neither in *word* nor *water;* and when, like the "wind," he "breathes" upon the soul, he accompanies his word to the mind and heart of the sinner. In this contact of the Spirit with spirit (Job 22: 8) he so reveals truth as to produce conviction and quicken repentance and faith—the elements of spiritual birth. (1 Cor. 2: 13-16; John 3: 8; 1 Cor. 3: 6, 7; Jer. 31: 33; Ezek. 37: 1-14.) Thus alone is the word of God the "sword of the Spirit" and "the power of God unto salvation" to the dead soul, the blind eye, the deaf ear; and the Spirit must fill the preacher and accompany the word to convert the sinner. Even at best, millions hear and read who are never converted; and even the saved are "scarcely saved." "No man can come to me, except the Father which sent me *draw* him" (John 6: 44)—"except it were *given* unto him of my Father" (verse 65).

According to Brother Smith, the Holy Spirit maintains only an abstract force as contained in the Word, without any concrete contact with the sinner who discursively believes and repents, but is still left unregenerate and unpardoned and liable to damnation until obedient through the *medium* of water; for my opponent says that it is not until "*after baptism*" that the Spirit "takes up his abode in the heart." Up to this time the Spirit has only abstractly and apart operated by proxy through the *media* of

word and water, in order to his entrance into the heart; and the whole process of faith and repentance, and so of regeneration and remission, has been wholly human, through external agencies and appointments, in order to a change of state and of actual contact with the Holy Spirit, who was not *personally* in the Word nor the water.

Gal. 4: 6, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," simply gives the reason why the sons of God receive the Spirit of adoption, and has no reference to the time or manner of receiving the Spirit. John 1: 12 settles the fact that we are the children of God—born of God—by *faith* and not baptism. "The gift of the Holy Spirit" (Acts 2: 38) refers to the extraordinary enduement of the Holy Spirit, and not to the indwelling of the Holy Spirit which comes with regeneration. Peter calls the baptism of the Spirit (Acts 10: 45) "the gift of the Holy Spirit," as in Acts 2: 38, and when "*received*" (Acts 10: 47) he thereupon commanded water baptism—that is, after reception of the Spirit.

My opponent says that the only evidence I can offer for my theory of the direct and mysterious operation of the Spirit in conversion is my "feelings," which "testimony," he says, "is without divine sanction, and destroys the Bible doctrine of salvation by faith, in that it becomes a matter of absolute knowledge." According to his theory of conversion by the *Word* apart from the *direct operation* of the Spirit, he cannot judge of my experience; but I affirm that my "feelings" are not the only criteria of my conversion. Saving faith as wrought through the Spirit, *with* the Word, must develop its own consciousness; and as faith works by love, with the joy and peace of the Holy Spirit, it must be accompanied by feeling. Faith, to begin with, in the process of conversion, though based upon credible testimony, according to the Word, does not come as a matter of knowledge, much less "absolute knowledge;" but in its saving and sanctifying development, through exercise and experience, it leads to experimental knowledge. "We *know* that we have passed from death unto life be-

cause we love the brethren." (1 John 3: 13.) And again: "The Spirit *himself* beareth witness with our spirit that we are the children of God." (Rom. 8: 16.) In many things of faith and grace the Bible declares that we "*know*."

It is utterly impossible to conceive our religion, here or hereafter, as devoid of consciousness, feeling, and knowledge growing out of faith itself—the source from which flows most of the streams of knowledge, consciousness, and emotion. The theory of my opponent is that of a cold, intellectual, discursive faith, in conversion, dependent solely upon the *record* of the Holy Spirit, but apart from any *contact* with the Spirit—until "after" the mechanical process of regeneration and remission in water; and in the light of Spirit-born religion, it is impossible to see how such a theory could give consciousness, feeling, or experimental knowledge. The theory implies, through *word* and *water* alone, a psychological and ethical change, but not a spiritual regeneration and remission, and it is inconceivable, after such a process, that the Spirit could enter a heart thus self-prepared; or, if it did, how such a heart could be conscious of his presence or salvation.

According to my opponent, regeneration is a *man's* repentance and faith through *word* and *water*. This is Alexander Campbell's doctrine: "All the converting power of the Holy Spirit is exhibited in the divine *Record*." ("Christianity Restored.") In the address of the Disciples to the Ohio Baptist Convention, 1871, they said: "With us regeneration includes all that is comprehended in faith, repentance, and baptism, and so far as it is expressive of birth, it belongs more properly to the last of these than to either of the former." With Baptists regeneration is *God's* work of changing man's disposition and securing its first exercise by the Spirit through the Word, and in the production of repentance and faith. James (1: 18) clearly puts it when he says: "Of his *own will* he brought us forth by the word of truth." Not abstractly and apart from the "word of truth," but through the power of his "*will*" in the direct operation of truth upon the mind

and heart of the dead, blind, deaf sinner who could neither see nor feel the truth until the Spirit, "like the wind," breathed upon him through the truth.

My opponent tacitly agrees with my statement that the word "Christian" is the most abused word in history, but he says this is no reason why the name should be abandoned. Of course not, and this is what I said in my tract: "While Baptists claim that sacred name, we should lose our historic and characteristic identity as a people and sacrifice our specific mission for the truth of God and the good of the world, if we gave up our symbolic name for that of 'Christian' *alone*." I based the statement upon the ground that there is a whole raft of errors and heresies posing under the name of "Christian"—even some that practice immersion as we do; and to give up a certain for an uncertain sound "*alone*" would bring confusion and misunderstanding, to say nothing of surrendering our historic and characteristic identity under a perfectly scriptural name. My opponent says there are other good things abused, but for that reason should not be given up, such as the Lord's Supper; but I do not give up either. He says there are millions of unimmersed people partaking of the Lord's Supper, and that I do not believe that any save the immersed, at the hands of an ordained Baptist preacher, have the right to eat the Supper; but the only thing I claim is that immersion is a prerequisite to the Lord's table in a Baptist church. He says, again, that I admit that the word "Christian" is a "sacred name;" and then asks: "How, then, could it have been applied to the disciples in derision by the enemies of Christ?" "How unequal are the legs of the lame!" he applies to me. Let me say, in reply, that it was perfectly natural for the enemies of *Christ* to call his followers "*Christians;*" but whoever did it, they gave the right name, and it is a "*sacred name,*" even if the enemy did it.

My opponent charges me with refusing the name "Christian" on the ground that Baptists "should lose their historic and characteristic identity as a people, and sacrifice their specific mission for the truth of God and the

good of the world." My language, in the tract, is that "while Baptists claim that sacred name" (Christian), we could not give up our "symbolic name (Baptist) for that of Christian *alone*," without the sacrifice mentioned. The supposition of my opponent that our "historic and characteristic identity as a people" fails to "harmonize with the historic and characteristic identity of the people revealed in the New Testament as the people of God," is quite to the point. That is just what Baptists most humbly and sincerely claim—the said *harmony*, as I have abundantly shown in this discussion. Again, my opponent asks: "What specific mission for the truth of God can Baptists claim over many others"—such as Methodists, Presbyterians, and the like? Baptists held "the truth of God" before Luther, Calvin, or Wesley; and whatever of truth Lutherans, Presbyterians, and Methodists hold, with all their errors of organism and pedobaptism, they get from the same source from which Baptists have gotten it, from the beginning, but they do not hold the truth unmixed. There is much specific truth they got from the Baptists alone, and much specific truth they still need that Baptists hold; and though they have specific truth enough to make them Christians, in the saving sense, this does not argue that Baptists should not exist as a distinct people in the maintenance of the whole of God's truth unmixed, as they have ever sought to do.

Salvation by grace, justification by faith alone, was held by the Baptist people before the days of Luther, when the most deadly heresies were wrought through the external forms of Christianity in contravention of this great central truth of the gospel. Infant baptism and baptismal regeneration, transubstantiation—the whole system of priestly, ceremonial, and ecclesiastical mediation in the salvation of the sinner—still in vogue in various forms, together with every phase of rationalism, are the antipodes of Baptist position; and Baptists, the ancient witness against these things, will continue to exist as they have always done, without responsibility for the division of Christianity, witnessing still against these errors and for the whole truth as it is in Jesus.

Mr. Smith's Second Review.

The word "Baptist" is a scriptural name in the sense that it is *in* the Scriptures, but as Armitage, the great Baptist historian, says, it is not a *proper* name and only denoted a "title or office." Therefore, John was *scripturally* called the Baptist with *special reference* to the practice of baptizing people, and in *this* sense and because of *this* fact, I am willing to be called "Smith the Baptist," because I *baptize* or *immerse* people. But neither Dr. Lofton nor I have any scriptural right to apply the name "Baptist" to the church of God, nor to a single member of the church *who does not baptize.*

If the world insists upon calling Brother Lofton and his people "Baptists" because they believe in and practice immersion, then for the same reason the world should call *all* who believe in and practice immersion "Baptists" also. But I suspect that the chief reason why the world calls them "Baptists" is due to the fact that they themselves, as Dr. Lofton has told us, in the seventeenth century, "took the general denominational name of Baptist," for it was about that time the Baptist denomination *came into existence.*

The Scriptures teach most *emphatically* that there should be no *schism* or *division* in the body or church of Christ (1 Cor. 12: 25); and unless Dr. Lofton can show that the name "Baptist" was ever applied to the body or church of Christ, he can never refute the charge that the name as he uses it is "sectarian;" and unless he can show that the institution called the "Baptist Church" contains *all of the children of God on earth,* he can never refute the charge that it is a "sect" among sects, and is thus causing and perpetuating division among professed Christians. Therefore, in wearing this denominational name the "Baptists" are preventing "Christian union" to that extent.

The Doctor says: "I know of no body of Christians who want to unite with Baptists, except at the expense of Baptist conscience and position, Baptist principles and prac-

tice." In New Testament times there was only *one* body of Christians (Eph. 4: 4) with which any one *could* unite; therefore, if the "Baptist Church" is a religious body that does not, as the body established by Christ did, contain all the Christians on the earth, then *no one under any circumstances* should unite with it, for the reason that it is an unauthorized and unscriptural body. Baptists may be, not as "Baptists," but in spite of being "Baptists," members of the body of Christ, and whatever makes them "Baptists" are the things that they should educate their consciences to abandon for the sake of Christian union. Of course no one should *violate* his conscience, but we all should remember that the *word* of God and not our *conscience* is the sole guide in religious matters. Therefore, if our conscience does not *harmonize* with the teachings of the Scriptures, we *must not* try to make the *Scriptures* harmonize with our conscience, but regulate our conscience by the Bible, as did the apostle Paul.

Brother Lofton remarks: "In fact, there is no such designation in the Scriptures as 'the Christian church' or 'Christian churches;' and, until my Brother Smith finds such designation, it ill becomes him to be castigating me for my Baptist name." If I were guilty of using the words "Christian church" in the sense of not *including* all of God's children on earth, or of using the words "Christian churches" in the sense of not *including* all Christians in the localities of the churches so designated, the Doctor's point would be well made. But as the matter really stands, his remarks upon this phase of the subject go for naught. If I were speaking of the institution founded by Christ in contrast with heathenism, I might designate it by the words "Christian church," but ordinarily I prefer to speak of it as the *body* of Christ, which includes all of God's children on earth *wherever* they may be. When Paul addressed "the church of God which is at Corinth" (1 Cor. 1: 2), he included every member of God's church in that city. Likewise, when I speak of the church of God in Nashville, I include by these words every member of God's church in this city. I do not know them all; God alone

knows them. I can find congregations of worshipers that worship like the New Testament teaches, but I cannot say that these are *all* the children of God in Nashville. Dr. Lofton has, like thousands of others, wholly misapprehended the teaching on this point of those he terms "Campbellites;" hence it becomes an easy matter to misrepresent them. I believe that God has children in sectarian institutions, wearing sectarian names and practicing unscriptural things otherwise in religion, and I plead with all such to lay aside these and be Christians *only*. To say that it cannot be done is to repudiate an inspired apostle. (1 Cor. 1: 10-13.)

In answer to my question, "Can one be a Christian and not be a Baptist?" Dr. Lofton replies: "Why, every man who is a Christian is, to that extent, a Baptist; for every true Baptist is a Christian." He admits by the words "to that extent" that to be a "Baptist" is something *more* than being simply a Christian, and to admit "that every true Baptist is a Christian" does not relieve the matter, for, in addition to being a "Christian," he is also a "Baptist!" Now, my question is: Why be a Baptist when you can be a Christian without being a "Baptist?"

The Doctor says: "We make Baptists of all those we baptize." I do not doubt this; but *what is it* that makes them "Baptists?" It *is not* the gospel of Jesus Christ, for it made simply Christians, without any sectarian or denominational name or peculiarities to differentiate some from others. The word of God is the *seed* of the kingdom (Luke 8: 11); and if my friend's life depended on it, he cannot get out of that spiritual seed a "Baptist" church, any more than he can find a hickory-nut tree in an acorn.

He says: "Baptists do not claim to be the only Christians in the world; but they are, of necessity, denominationally distinguished from all other Christians in the world." Now, I have shown that the Christians of New Testament times *were not denominationally* distinguished from each other, and that when some in the church at Corinth undertook to do that way, an inspired apostle *rebuked* them for so acting, saying they were actuated by a

carnal spirit. (1 Cor. 3: 1-8.) If it was wrong and sinful to be "denominationally distinguished" *then*, what "necessity" could have arisen to make it right *now?* And in the absence of any new revelation from God on the subject, how can Brother Lofton know that he is doing right in this matter?

He remarks: "The divisions in the Corinthian church were partisan sects under human names—not only so, but a sect in the name of Christ—just as we have them now." That is a true picture of the Corinthian church, and all sects now, including the "Baptist" Church, are partisan and under human names. To apply the name of Christ to an unscriptural institution would no more make it scriptural than to apply the name "Baptist" to a scriptural institution would make the name "Baptist" so used scriptural. Any religious institution *larger* than a *local* congregation and yet *smaller* than the *entire* church or body of Christ, which includes *all of God's children on earth*, is an unauthorized body, and is a man-made institution pure and simple, and all the logic in the world cannot disprove it.

Our brother does not deny that others besides the "Baptists" believe in a "death, burial, and resurrection gospel," but tries to justify himself by saying: "My statement is that Baptists, according to their *name*, are a death, burial, and resurrection people." Well, seeing that people can believe in and practice a "death, burial, and resurrection gospel" without the name "Baptist," why contend for the name, especially since it is divisive? To meet this difficulty, he insists that "there are no other people who can properly administer baptism in accord with the death, burial, and resurrection significance of the ordinance." This statement is based upon his claim, not that the "Baptists" can trace an unbroken line of succession back to the apostles, for he has surrendered that, but because they teach that "Baptist," from "baptism," symbolizes this whole death, burial, and resurrection doctrine and practice. This to the thoughtful reader will appear as a very *flimsy* support for such a far-sweeping claim, for it has

been most clearly shown that the name "Baptist" *is not* derived from the *ordinance* of baptism, but from the *office* of a baptizer. In order to justify his practice of "close communion," he says it "is specifically a collective church act, and confined to the local organism which administers it." Now there is not *one word* of Bible proof to sustain this naked assertion. Eating the Lord's Supper is as much an individual act as either praying or singing, and he would have as well confined these acts to the "collective church" as to so confine the communion. The saying of Christ, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20), has as much reference to eating the Supper as it does to anything else. He put the number (two) as small as it could be to have a gathering at all, and it is as true that he is with one as it is that he is with a thousand. Therefore, while the church is required to assemble to eat the Supper, it is for the same reason they are to sing and pray —viz., mutual edification. But if there were only *one* Christian on earth, it would be his or her duty to remember the Lord's death and proclaim his coming by observing the Supper. There were disciples in New Testament times who were not *organized* in the sense in which my friend uses the term. (Acts 14: 23; Tit. 1: 5.) Does it stand to reason that these unorganized churches went from week to week, month to month, and perhaps years, without celebrating the Lord's death? The church exists all the time, whether assembled or not, and any number have a perfect right, in the home or elsewhere, to eat the Supper *without* the *presence* or *assistance* of an "ordained" preacher. Our brother is holding to the *absurd* and *ridiculous* delusion that the "Baptist" Church is the sole repository and guardian of the memorials Christ left on earth emblematic of his body and blood!

He introduces once more the work of the Holy Spirit in the matter of conversion, and I shall, by the grace of God, show that he has no footing in God's word for such a theory. I knew very well, when it was shown that Dr. Lofton's position relative to salvation took the whole mat-

ter *out of the realm of faith*, where God's word places it, and transferred it to the *realm of absolute knowledge*, that he would be put to sea without chart or compass in his efforts to defend himself. His use of the word "know" furnishes him no help, for that word has more than one meaning. In addition to meaning "absolute knowledge" or "cognizance," it means "approval" and "strong assurance." "I know thy tribulation." (Rev. 2: 9.) Here it is used to express *absolute* knowledge. "And then I will profess unto them, I never knew you." (Matt. 7: 23.) In this passage it means "*approval*." "Let all of the house of Israel therefore know assuredly" (Acts 2: 36), and, "For we know that if the earthly house of our tabernacle," etc. (2 Cor. 5: 1). Here it means to believe fully, or understand. The only place for *absolute knowledge* in the whole matter is concerning *what takes place in the heart of man*, in so far as he is concerned. What, then, takes place in man? Simply *conversion*, wrought by the gospel of Christ and consisting in faith, repentance, and obedience, or baptism. These things are matters of experimental or absolute knowledge; but pardon or forgiveness of sins *does not* take place in man at all, but in the mind of God, who forgives, and we can be assured of the fact only by God *revealing* it to us.

The all-important question, then, is: How does God reveal the fact of pardon to man? My friend says that God does this by a "direct" work of the Holy Spirit, and quotes Rom. 8: 16, "The Spirit himself beareth witness with our spirit, that we are children of God," to sustain his contention. Now this passage simply states the fact that the Spirit bears witness, but gives not the slightest hint as to *how* he does it. Why, then, should Dr. Lofton conclude that he does it "directly," or without medium? Despite his denial of the Spirit's influence *without* medium, his very words on the subject are *unintelligible* and perfectly *meaningless* without that idea. Hear him: "I hold that the Spirit operates directly by means of the Word." He evidently means that the Spirit either goes *before* the word, *follows* the word, or *accompanies* the word without being

in the word, but in either case there would be an operation of the Spirit *without medium.* I *deny* it, and call for the *proof from God's word and not his feelings.* Now why should we conclude that the Holy Spirit bears witness relative to the forgiveness of sins in any way different from that in which he bears witness concerning other matters?

The mission of the Holy Spirit to this earth is clearly set out in this passage: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16: 8.) (1) How was he to reprove or convict the world of sin? He was to do this by *testifying.* "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." (John 15: 26.) (2) How was he to testify or bear witness? "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (John 16: 13.) (3) How was the Spirit to speak in giving his testimony? "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." (1 Cor. 2: 13.) (4) Through what means or medium did the Holy Spirit use words to bear witness? "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10: 19, 20.) These were instructions from Christ to his apostles, and show beyond a doubt that God ordained that the witness of the Spirit should be given in word *through* the inspired apostles. Now, in harmony with this fact and these scriptures, we have this statement after the descent of the Spirit to begin his work of bearing witness: "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 4.) Let the reader bear in mind that the Holy Spirit is now bearing witness of the divine Sonship of Christ and also concerning

"remission of sins" or pardon. There were a number *convicted* of sin on that day, and the question is: How was it done? The divine record says: "Now when they heard this, they were pricked in their heart." (Acts 2: 37.) In so far as the record goes, we have sinners convicted of sins, and only *two* things preceding this conviction—viz., *hearing* and *faith* in what they heard. They heard the witness of the Spirit given in the words which the apostles *spoke*, and there is *not one intimation* in all the circumstances that the Holy Spirit exerted any other influence in convicting these sinners than that *in* the words spoken by the apostles. If Dr. Lofton thinks he can find his "direct impact" of the Spirit here, let him proceed to the task.

The next witness of the Spirit in this case is with reference to the pardon or forgiveness of the sins of those convicted. Hence those convicted of sin were told in answer to this question, "Brethren, what shall we do?" to "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) The record says: "They then that received his word were baptized." (Acts 2: 41.) Now when they *did* what the Holy Spirit commanded them to do, with the promise of remission of sins, *did they not have in the promise* of the Spirit the *witness* of the Spirit with their spirits that they were the children of God? If not, why not? I still insist with the greatest emphasis that the only evidence Dr. Lofton can bring into court that the Holy Spirit bears witness of sonship or pardon by a "direct impact" is his *feelings*, which, in the absence of any divine revelation to that effect, is simply *no evidence at all.*

My friend says my position is: "The word is the sole *agency*, apart from the Spirit, and not the *instrumentality* of *the Spirit*, in the conversion of the sinner." He has demonstrated his inability to state my position on almost a single item. I do believe that the word is used *instrumentally* by the Spirit in the conversion of a sinner, but with no additional influence to that which is *resident in the word.* He makes conversion as profound a *miracle* as

was that of raising Lazarus from the dead, which grows out of his *fundamental* error of "*inherited total depravity.*" Lazarus was wholly *passive* in being brought to life, while sinners are *active* in the matter of conversion. The following from the very discriminating Presbyterian writer, T. W. Jenkyn, in his book on "The Union of the Holy Spirit and the Church," expresses my position with reference to the work of the Holy Spirit in the redemption of man. He says:

"The constant and permanent presence of the saving power and influence of the Holy Spirit is in the word of truth. This influence is present in the Christian, and in the church, only as the Spirit's word, the fixed shrine of the Holy Spirit, as possessed and held by them, in its purity and in its entireness. Where the word is not, there is no converting power, and the saving influences of the Holy Spirit are not. Whoever pretends to the influence and power of the Holy Spirit without the word, or against the word, or beyond the word, is an impostor." "The Holy Spirit is ever present, without fluctuation, diminution, or uncertainty, as surely and abidingly, as magnetism in the loadstone, or light in the presence of the sun." "The Holy Spirit influenced the minds of the apostles by inspiring into them new truths; but influenced the three thousand *converts*, only by the instrumentality of the truths delivered by the apostles."

The Lord says concerning his word: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." (Isa. 55: 11.) It came through the inspired apostles as a life unto life or of death unto death. (2 Cor. 2: 15, 16.) It will either lead us into salvation or condemn us at the last day. Its power is expressed in passages like the following: "Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?" (Jer. 23: 29.) Dr. Lofton may speak of the word *alone*, but I remind him that Jehovah said it is like fire and a hammer that crumbles the rock. Furthermore, Jehovah *did not say*, "Is not my word," with the "direct impact of the Holy Spirit," like fire, and the hammer that breaketh the rock in pieces? My friend read that *into* the text. David said: "This is my comfort in my affliction; for thy word hath quickened me." (Ps. 119: 50.) It is written: "He send-

eth his word, and healeth them." (Ps. 107: 20.) The blessed Lord said: "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6: 63.) Paul says: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4: 12.) Dr. Lofton disputes Paul by saying the word is of no avail without the "direct impact of the Holy Spirit."

The word of God says, "We walk by faith" (2 Cor. 5: 7); but my friend says he is walking by *knowledge*, that the Holy Spirit, "like the wind," "breathed upon him through the truth." Now, neither the Holy Spirit nor his influence is anywhere in the Bible compared to the wind, but the Doctor must get the mysterious and incomprehensible mixed up in the matter of salvation from some source. Hence he quotes or refers to the words of Christ to Nicodemus, "the wind bloweth where it will," and applies them to the Holy Spirit; but they refer to the spirit of man, which is the subject of the new birth. So he displaces faith with knowledge, in that he has a "direct impression" of the Spirit. This position does away also with hope, for faith is the basis of hope. I will ask Dr. Lofton if he *knows* in the *absolute* sense that there is a God; and if he does not so know God, then he can only know him in the sense of faith like the ancient worthies of whom it is said: "And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." (Heb. 11: 39, 40.) The very best that he can do with his feelings is to let them occupy a place in the realm of faith concerning the evidence of pardon; and as God has *nowhere* intimated that any *kind* of feelings is an evidence of the forgiveness of sins, his feelings can only bear witness to the sincerity of his actions.

He quotes the words of Christ, "No man can come to me, except the Father that sent me draw him" (John 6: 44),

and seems to jump to the conclusion that the "drawing" is done by some "direct" work of the Spirit. Now the part quoted only states the fact that sinners must be drawn to Christ by the Father without stating *how* the drawing is done. The best Greek writers employ the word *helkuo*, translated "draw" in this passage, in the sense of *allure* or *entice*, and not in the sense of impelling by arbitrary means. Mankind is drawn toward any object which they are made to believe will gratify their desires. God is said to have drawn people by "cords of a man" and by the "bands of love." (Hos. 11: 4.) "Cords of men" can mean nothing more than the methods of men in exciting the desires of their fellows, and "bands of love" mean evidences of love toward the sinner. Now all this is in the gospel of God's grace, which is the greatest evidence of God's love to man, and which contains facts and arguments to show man his ruined condition and the way out of his sad state. Hence the next verse (John 6: 45) is the key which unlocks the passage quoted and shows *how* God draws sinners to Christ. "It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." God teaches sinners through the gospel (Matt. 28: 19-20), and offers them life and pardon. All who hear and learn, that can be drawn at all, are through this means drawn to Christ. The cross is God's magnetic power to draw sinners; and when they turn away from the preaching of the cross, they refuse the only power God has for that purpose. The fact that man, the sinner, has the power to resist and reject Christ argues that he has the power to accept and obey him. Will the Doctor say a sinner is so dead he cannot reject Christ when offered to him? If not, then why will he say that he is so dead he cannot accept Christ without a "direct work" of the Spirit? Does it take any more will power to receive a thing than it does to reject it, all things being equal? If a sinner has the power to deliberately make up his mind not to accept Christ, why has he not the power to deliberately make up his mind to accept him? Is it not because the sinner

possesses this power that God will damn him for not accepting Christ? According to my friend's theory of conversion, millions of sinners can charge God in the day of judgment justly as being the cause of their doom because of his failure to convert them by the "direct impact" of his Spirit. My God, who is the God of the Bible, is the author of no such doctrine, and I sincerely pray that the day may speedily come when men, in the name of religion, will cease to misrepresent him to the world.

Dr. Lofton refers to Alexander Campbell's position on the matter of spiritual influences, who said: "All the converting power of the Holy Spirit is exhibited in the divine Record." Has my good friend brought forward one passage to disprove this? Mr. Campbell was reared a Presbyterian, and was a minister in that faith before becoming associated with the Baptists. Hence he had Dr. Lofton's "experience of grace," which he takes for a "direct" work of the Spirit, with all the feelings claimed to be evidence of the fact, and yet he repudiated all this after learning the way of the Lord more perfectly. I believe as much in feelings in religion as Dr. Lofton, but assign them their face value and their proper place. Feelings must be the result of faith, and not faith the result of feelings. I feel that I am a child of God because I *believe* it, and do not believe I am a child of God because I *feel* like it. Feelings are deceptive, and are the same in the belief of a falsehood as in the belief of the truth. Hence I desire something more certain than my feelings as an evidence of my acceptance with God. Any one's feelings that *contradict* the word of God must be wrong and deceptive. Jesus Christ put the promise of salvation after baptism: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Dr. Lofton's feelings put the promise *before* baptism. Gentle reader, which will you accept—the Doctor's feelings or the word of the living God?

Dr. Lofton's Second Reply.

Whether the word "Baptist," as to John, was a titled or proper name, it is scriptural and of God; and it involved the whole significance of John's teaching and practice. It would have been absolutely meaningless if it had not implied repentance toward God and faith in Christ to come, upon which was based the remission of sins, of which baptism was the sign. This is the fundamental Baptist position of to-day; and in these characteristics of John's doctrine and practice we follow this great "first Baptist preacher," as Alexander Campbell called him, or this "great Baptist type of all ages," as Dr. Armitage styles him, and so characteristically take his title. The chief reason why the world calls us "Baptists," as my opponent "suspects," is not because we took the general denominational name of "Baptist" in the seventeenth century, but because these people, called "Baptists," have been traced, historically, down through the Christian ages, who, in contradistinction to others, have peculiarly maintained simple gospel order as established by Christ and his apostles and as fundamentally set up by John the Baptist.

The Baptists have never created any schism in the body or church of Christ. History runneth not back to the contrary of their existence in the Christian world, and through them the apostolic order of the churches has been brought up and maintained among men. All that Romanism and Protestantism could do to crush out their spontaneous production and reproduction among all nations failed; and while we do not contain all the children of God on earth, we contain that scriptural and apostolic element which, from the beginning, has preserved gospel order, organism, ordinance, and doctrine from perversion, if not destruction. If others have divided the body of Christ into heretical and sectarian organisms, the Baptists are not responsible for it; and if the Baptists have preserved gospel order and truth, the name "Baptist," even if it was not scriptural, would not make us a sect. Better "Baptist" without sectarianism than "Christian" red-hot with sec-

tarianism and only a few years old under its claim of being the only church of God. Surely for twenty centuries Christ has somewhere had a true and visible church on earth.

I said that I knew of no body of Christians who want to unite with Baptists, except at the expense of Baptist conscience and position; and my opponent suggests that Baptists should educate their conscience out of the things that make them Baptists for the sake of Christian union. Baptists are profoundly conscious of having a *scriptural* conscience; and for this reason they have been martyrs to *conscience* through the ages. In New Testament times, I grant, there was but one general or spiritual body of Christians with organic or visible bodies in many communities, and they were all one in faith and practice, so that an individual member of one church could be a member of any other church, but that is not the case now; and while Baptist churches do not contain all the Christians on earth, and since there are multitudes of sectarian and heretical churches whose members could not be received, as such, by Baptist churches, this does not signify that Baptists have not a scriptural conscience, neither does it signify that Baptists are sectarian, nor that they are an unscriptural body. Even in the New Testament disorderly or heretical members were excluded from the churches.

My brother seems to take a very liberal view when he says that the church of God, or Christian church, includes all the children of God on earth, and all the children of God in any given community when so designated. I agree with him as to the universal spiritual church, or kingdom of God, as including all of God's children in heaven as well as on earth; but the local churches, in city or country, do not contain all the people of God unless all the people of God are affiliated with them in these localities. The church of God at Corinth embraced all the children of God in Corinth affiliated with that church, and there was but one church at that time in that city. There is no such thing as the church of God in Nashville, except in the spiritual sense; organically, we can only speak of the

churches of God in Nashville; and I differ with my opponent in saying, if he means organically, that all the people of God are in the Nashville churches unless affiliated with them. He speaks of God's children in "sectarian institutions" in this city, and he can only mean Baptists or immersionists, for he cannot include Methodists, Presbyterians, and the like, who are not the children of God according to his theory of baptism. Really he means only his people when he speaks of the church of God, church of Christ, Christian church, in any local or organic sense, and that it includes all the people of God on the earth! If I misunderstand him upon this point, I ask that he will correct me.

I deny, in saying that "every one who is a Christian is to that extent a Baptist," I so admit that to be a Baptist is something more than being a Christian. The word "Baptist" is perfectly synonymous with the word "Christian" in the spiritual sense. A man may be a Christian without being a Baptist in the technical, but not in the spiritual, sense. The word of God is "the seed of the kingdom" (Luke 8: 11), and a Baptist church is thoroughly constructed according to the word of God.

I admit that the Christians of New Testament times were not denominationally distinguished, and that partisan distinctions were suppressed in the Corinthian church; but after, if not before, the apostolic age closed, these distinctions began; and, as I have shown before, the Baptists, as history declares, were the only people who brought up the apostolic churches through the centuries and down to the present time, and they cannot be a sect creating division among God's people.

My opponent says: "Any religious institution *larger* than a *local* congregation and yet *smaller* than the *entire* church or body of Christ, which includes all of God's children on earth, is an unauthorized body," etc. Let me ask: Does the church to which my brother belongs include all of God's children on earth? Is not that his meaning? I know of no one religious institution on earth that includes all of God's children in the world.

I assert again that the Baptists, according to their *name*, and in fact, are a death, burial, and resurrection people, believing a death, burial, and resurrection gospel, and practicing a death, burial, and resurrection baptism; and for this reason there are no other people who can *properly* administer baptism in accord with the death, burial, and resurrection significance. Some baptize with an unscriptural design, as my opponent does; others immerse as indifferent with affusion, or as an expedient; Baptists from the beginning have baptized according to the scriptural design. My opponent says that the word "Baptist," which symbolizes the position of the Baptists as to their sole propriety in baptism, is not derived from *baptism* as I maintain, but from the office of the baptizer; but the word "Baptist" could never have originated except from the baptism which the baptizer administered; and the whole significance of baptism is involved in the word "Baptist" derived thus from "baptism." The words "Baptist" and "baptism" imply each other.

I said that the communion of the Lord's Supper was specifically a collective church act and confined to the local organism which administers it. My opponent says it is as much an individual act as praying or singing in the church or apart from it; and he asserts an indiscriminate partaking of it by the individual at home or elsewhere under the theory that the church exists at all times, whether assembled or not. Paul, however (1 Cor. 11: 18-22, 33), fixes the assembly, in church capacity, as the place and time for the administration of the Lord's Supper; and my opponent has not a shred of Scripture for his position. The disciples "gathered together" on the first day of the week to break bread. (Acts 20: 7.) The communion was not only a symbol of our union and communion with Christ, but of the unity of the body, or church, of Christ (1 Cor. 10: 16, 17); and its purity and protection was evidently involved by church discipline as expressed in 1 Cor. 5: 6-13, in which, with certain persons, we are "not to eat." There were no unorganized churches,

however unofficered, implied in Acts 14: 23; Tit. 1: 5. A church must organize to create its officers.

My opponent says that my position relative to salvation takes the whole matter out of the realm of faith, where God's word places it, and transfers it to the realm of "absolute knowledge." He objects to my use of the word "know," and seeks to paralyze it by definitions that have no application to the word I used, which, in the connections employed, means to "see" or "know," in the original, *oidamen*. He admits, however, that, in conversion, which takes place in the heart of man and which consists of faith, repentance, and baptism, through the gospel, he has "absolute knowledge;" but in pardon or forgiveness, which he says takes place only in the mind of God, we are assured only by God's revealing the fact to us. How, he does not say, but I suppose he means by the word, which he holds declares the fact upon faith, repentance, and baptism, and which is the only witness of the Holy Spirit we have on the subject. That leaves salvation, as he holds, solely in the realm of faith. Well, I agree with him that we may know that we are converted through repentance and faith, of which we are conscious; and that we have been baptized in testimony of the fact and in the symbolization of our forgiveness, or cleansing, from sin; but, moreover, I can *know* that I have passed from death unto life because I "*love*" (1 John 3: 14), and that I am a child of God because the Spirit, not by his *word*, but by "*himself*," witnesses with my spirit (Spirit with spirit) that I am such (Rom. 8: 16). Not only so, but, like David, who prayed for forgiveness, I can have the "*joy*" of God's "salvation" when that forgiveness is realized (Ps. 51: 12); and we constantly have it in our experience of grace. I have seen hundreds who had that joy when converted; and while their feelings were not the ground of their assurance of salvation, but their faith in Christ, they nevertheless had that joy, and had the witness of love and the Holy Spirit that they had passed from death unto life and were the children of God.

My friend proceeds to show that the Spirit bears wit-

ness with the Christian only by means of the word, and he denies that the Spirit acts directly through the word upon saint or sinner. He wants to know what I mean by the direct impact of the Spirit—how the Spirit operates through the word. I do not know the how. God has established the laws of nature by which all the operations of nature take place; but those laws cannot execute themselves, and they are put in force, or executed, only under the direct energy and power of God, who is ever present and immanent in all the operations of his providence and preservation. So the Holy Spirit, who inspired the word, operates it upon the minds and hearts of men; and the word alone could no more affect men to salvation without the energy and power of the Spirit than the laws of nature could operate without the immanency and ever-present energy of God. Of course the Spirit does not act fatalistically upon the minds and hearts of free agents as God operates through the laws of physical nature; but in the depraved and spiritually dead state of human nature the Spirit must operate in such a way as to illuminate his truth and move upon the mind and heart as to produce conviction and quicken the soul, through repentance and faith, to spiritual life from spiritual death, and thus secure forgiveness of sin.

Throughout the Bible we see instances of the direct operation of the Spirit upon the souls of men thus "*moved;*" how God spoke to men and through men. The Spirit acted directly upon the minds of men in the inspiration of the Scriptures, in the gift of tongues, and in speaking through the disciples when they were to take no thought of what they should speak. He dwells and abides in the Christian, and we pray for the exercise of his grace within us and his power upon others; and thousands of instances of his convicting and converting power in extraordinary and remarkable cases are recorded beyond the contradiction of the most stubborn infidelity. How the Spirit operates, by means of his word, is a mystery, but a necessity; and what is true of his operation within and through the Christian is true of his operation upon and within the sin-

ner in order to his transformation and conversion. The office of the Spirit, in the absence of Christ, is that of present *Helper* to the Christian (John 16: 7) and of present *Convicter* to the sinner (John 16: 8); and he does his work through his revealed word, which is God's spiritual law, by writing this law in the mind and on the heart in order to conviction and conversion (Heb. 8: 10). The word of God is to the spiritual world what his laws of nature are to the physical world; and they are both made effective by the immanency and ever-present energy of the Spirit in their execution. In the spirit world the word of God is absolutely essential to the enlightenment, conviction, and quickening of the soul to spiritual life; but with all the agency of Spirit-filled preaching and effort to rattle and reorganize the dry bones, the Spirit must add life. Paul must plant and Apollos water, but neither is he that planteth nor he that watereth anything, but God that giveth the increase (1 Cor. 3: 6, 7), who makes the seed grow. The conversion of a sinner from a state of nature to a state of grace is the greatest miracle of revelation. "Born from above," "born of God," "renewing of the Holy Spirit"—these are terms implying spiritual death and revolution in the life principle and moral relations of the sinner, through divine agency and energy, not predicable alone of verbal instrumentality and specifically assigned to God through his Spirit.

My opponent cites me again to the day of Pentecost as an illustration of the Spirit's work through the word only. Peter preached the word; those who heard the word believed the truth and were convicted of sin—pricked in their hearts—but, like the convicted jailer, knew not what to do; Peter, like Paul, who said, "Believe on the Lord Jesus Christ," implying repentance, said, "Repent, and be baptized in the name of Jesus Christ," implying *faith* in him for the remission of sins precisely as in Acts 10: 43-48. In all this marvelous and mighty work of conviction and conversion the office of the Holy Spirit (Acts 16: 8) is implied; and such work was utterly impossible without his convicting and converting power. So the Lord opened

the heart of Lydia to attend unto the things spoken by Paul (Acts 16: 14); so God through "*faith*" cleansed the "*hearts*" of Cornelius and his house and *witnessed* the fact by the miraculous gift of the Spirit before their baptism (Acts 10: 44; 15: 7, 9); so of the jailer who, with all his house, accepted Christ and was baptized and so "rejoiced greatly, *having believed in God*" (Acts 16: 34).

The Spirit is not resident in the word, in *essence* or *person*, but only in *idea* or *thought*, just as God in law which is the *transcript* of his holiness, and hence only his external instrument, and not himself, in the conviction and conversion of a sinner; but the Spirit is ever present with the word, in energy and power, in all the operation of grace in regeneration and sanctification.

My opponent attributes my position regarding the work of the Spirit to my fundamental error of "inherited total depravity." All *sin* is "total depravity," inherited or actual. Murder, adultery, theft, lying, covetousness, and the like are totally depraved acts, and, after their kind, can be no worse in the light of God's law; and total depravity, scripturally described and defined, has its germ and source in human nature, in which we are born "by nature the children of wrath," and with our consequent "trespasses and sins" are pronounced "*dead*" spiritually. (Eph. 2: 5.) Hence the absolute necessity of God's power to make us "alive with Christ" through the Holy Spirit with his word. I agree with Dr. Jenkyn that without the word there can be no conversion; and I agree with him further that, with the word, the Holy Spirit is ever present and active in the influence and operation of the word. Isa. 55: 11 truly says that God's word never returns unto him void nor fails to accomplish its purpose, whether it proves the savor of life or death; for it is both God's instrument and witness, through the Holy Spirit, to convict and convert or condemn. God's word (Jer. 23: 29) is "fire" and "hammer;" and, as in Ezek. 37: 2-14, can do mighty things instrumentally, but there must be the breath of the Spirit of Jehovah to give life to dry bones. Truly David speaks (Ps. 119: 50; 107: 20) of the quickening and

healing instrumentality of God's word upon the saint as upon the sinner; but without the quickening and healing Spirit to whom David constantly appealed, the word alone would have been without spiritual efficacy. Truly Christ said (John 6: 63) that his words were "spirit and life"—not his literal flesh and blood, but the doctrines of himself as the bread of life through his atonement under these figures, being spiritually understood and enlivening and quickening his disciples through the Spirit that quickeneth.

Yes, brother, I walk by faith (2 Cor. 5: 7), and not by knowledge, except as the experimental result of faith; and I do not mean, by the breathing of the Holy Spirit upon me in conversion, that my consciousness of the fact is independent of faith. He says that nowhere in the Bible is the Spirit or his influence compared to the wind; and that Christ's language to Nicodemus, "the wind bloweth where it will," refers to man's spirit, which is the subject of the new birth! The American Revised Version of the New Testament has it in the margin, "the Spirit breatheth"—that is, where he will; and hence, "so *is* [not *does*] every one that is born of the Spirit"—that is, who has heard the "*voice*" of the Spirit and upon whom tne Spirit "*breatheth*," which means life bestowed in regeneration. My opponent asks if I know *absolutely* that there is a God. I do not, but, upon the testimony of Scripture and nature, I believe it so strongly and have reasons so probable that it amounts to knowledge confirmed by experiences of grace which corroborate my faith in God's existence—all of which creates within me a strong feeling on the subject.

Brother Smith refers to John 6: 44, 65: "No man can come to me, except the Father which sent me *draw* him. . . . Except it be *given* unto him of the Father." The Greek *helkusee*, "draw," and *dedomenon*, "given," supplement each other, and in no sense mean a compulsive dragging, or compulsive bestowment of power, in order to come to Christ. They mean moral suasion by the word and gift of ability by the Holy Spirit, through which the sinner,

convicted, penitent, and believing, is drawn and enabled, without which no man can come to Christ. The word "*can*," as negatively construed with "no man," implies the sinner's inability to come without the Father's drawing and gift of power; and if the sinner is able of himself to come simply by hearing and believing the word, there is no reason for the words of Christ qualified by "can" and "given" at the hands of the Father. To be sure, "every one that hath *heard* from the Father, and hath *learned*, cometh unto me;" but the hearing and learning are "from the Father," by means of the word operated by the Father. I grant the magnetic power of the cross; but it only so becomes by the power of God through his Spirit and word. Nothing is so repellant to depraved human nature untouched and unaided by the Holy Spirit.

My opponent says: "The fact that man, the sinner, has the power to resist and reject Christ argues that he has the power to accept and obey him." In the very nature of his depravity and moral inability to do righteousness, the only power the sinner has, unaided, is to reject and disobey Christ; and he cannot accept and obey him until *drawn* and *enabled* by the Father. God will damn him, not for his inability, but for hearing and knowing the truth and resistance of the Spirit, who comes with drawing and enabling power to convict and convert him. Millions at the point of conviction have heard and so resisted and perished. Hence, God warns of resisting, grieving, quenching, and blaspheming his Spirit; and it was the curse of the Jews, as charged by Stephen, that they did "always resist the Holy Spirit," as their fathers did. (Acts 7: 51.) The Spirit with his word moves upon the sinner to bring him to Christ; but beyond the point of conviction the Spirit seems not to go with the willful and obstinate. Even with the Holy Spirit operating his word, millions are not convicted at all, and often violently reject the gospel. Jesus truly said that there are few that be saved. (Matt. 20: 22; 22: 14; Luke 13: 23, with Matt. 7: 13.)

My friend criticizes my reference to Alexander Campbell's position, "All the converting power of the Holy

Spirit is exhibited in the divine record;" and asks if I have brought forward one passage to disprove it. Verily, I think I have. He refers to Campbell's antecedents as Presbyterian and Baptist, and to his repudiation of the direct work of the Spirit in conversion and of the idea of an "experience of grace," "after," my opponent says, "learning the way of the Lord more perfectly!" Alas! He learned the way of the Lord more imperfectly, and no great man has ever done the religion of Christ more harm. He is the modern echo of Pelagianism and Romanism combined, in some respects modified; but, nevertheless, a combination incongruous in itself and full of conflicting and deadly errors.

My opponent has repeatedly charged me with my "feelings" as the only basis of my assurance of Christ's religion, notwithstanding my repeated denials. The consciousness of my faith in Christ for salvation is the basis of my assurance that I am saved. I know that I have repented and believed in Christ in order to be saved, and that I have obeyed in baptism which symbolically sets forth the fact; and I am clinging to Christ as my Savior and trying to serve him in proof of the fact that I have believed, and so been saved by grace. More than this, I have the evidence that I have passed from death unto life because I love the brethren (1 John 3: 14), and because the Spirit *himself* witnesses with my spirit that I am a child of God (Rom. 8: 16). I also feel the joy of God's salvation, as David did, in evidence of God's pardon. (Ps. 51: 2.) But all these experiences vary, and at times seem not to be conscious; but one thing I always go back to and upon which I stand for hope eternal, and that is that I believed in Christ, and still believe in him, for salvation, feelings or no feelings.

VII.

"WHEN AND WHERE DID BAPTISTS TAKE THEIR NAME?"

Mr. Smith's First Review.

Brother Lofton anticipates a question thus: "*It may be asked, When and where did Baptists take their name?*" This is altogether *immaterial*, since it has been most clearly shown that they *did not* get this denominational name from the word of God. The New Testament Scriptures *condemn in the most positive terms* religious denominations, and because of this fact do not furnish names for such institutions. (See 1 Cor. 1: 10-13.) That book reveals only the *one body* (Eph. 4: 4), and it is distinctly designated as the *body or church of Christ* (Col. 1: 24). Hence the proper question is: *Are Baptist churches modeled after the pattern of New Testament churches?* It matters not *when, where, how*, nor by whom the "Baptist" Church originated, if the Doctor cannot show it to be the same in faith, doctrine, name, and polity as the church revealed in the New Testament. Brother Lofton *assumes* that all religionists not identified with the Roman Catholic hierarchy who practiced *immersion*, no matter under what name they were known, *must* have been the same as "Baptists" of this age. He further *assumes* that the "woman in the wilderness" of whom John speaks in Revelation represented a *divine* institution, and that this, too, was the Baptist Church! Religious history shows that denominational names follow the birth of the denominations themselves, and in harmony with this fact the Baptist denomination was born not earlier than the sixteenth century. In his book, "A Review of the Question," Dr. Lofton quotes approvingly from "A Repos-

itory of Divers Historical Matters relating to English Antipedobaptists" the following: "An account of the methods taken by the Baptists to obtain a proper administrator of baptism by immersion, when that practice had been so long disused that there was no one who had been so baptized to be found. With the opinion of Henry Lawrence, Lord President, on the case." (Appendix, page 232.) Again, in his book, "English Baptist Reformation," page 39, Brother Lofton says: "Joshua led Israel over Jordan; and so Helwys led the first English Anabaptist church—the mother of the General Baptists—to London and established it there, in 1611, and thus completed the first great step in the Baptist reformation." I have asserted that the Baptist Church came into existence not earlier than the sixteenth century, and Dr. Lofton is my chief witness in the case.

The Doctor says that they did not take "the general denominational name of Baptist as we now have it" until the seventeenth century. For argument's sake, it might be granted that Dr. Lofton could trace his denomination through all of the fogs and mists of religious apostasy back to *the very days* of the apostles, and yet it would *fail to be the church* which Jesus Christ said: "Upon this rock I will build." (Matt. 16: 18.) It is a well-known fact to all Bible students that the apostasy from apostolic teaching and practice began in the days of Paul himself. (See 2 Thess. 2: 1-10; Acts 20: 28-30.) Hence no church can establish the claim to be scriptural that does not *teach* and *practice* what the apostles taught and practiced, no matter how far back they may trace the line. Perhaps a word from the Doctor himself upon this point will not be out of place. A few years ago Dr. Whitsitt, once president of the Baptist Theological Seminary, Louisville, Ky., made, perhaps, a more extensive research into Baptist history than all his predecessors, and discovered the fact that the "chain of apostolic succession" so long claimed by the Baptists came *suddenly and radically* to an end in England. Lo and behold, he found the "Baptists" practicing *affusion* instead of immersion! For this discovery thousands of Baptists came

down upon the head of Dr. Whitsitt like "a thousand brick." Dr. Lofton came to his rescue and wrote a book, entitled "A Review of the Question," in the Preface to which he says: "One great object of this work is to help relieve the Baptists of the illusive and useless error of an historical fiction—the traditional vagary of baptismal or church succession, after the manner of the Romanists and the Episcopalians." The Introduction to his book is written by W. Pope Yeaman, S. T. D., who says: "A church organized to-day on the basis of New Testament teaching would be a New Testament church if none other like it had existed since the first apostolic church." To this I give a most solemn "Amen," for it reduces the whole question to its proper basis, from which scriptural organization must be determined. In Chapter I. of his book the Doctor says: "I once firmly believed that organic and unbroken Baptist church succession was susceptible of historic proof; but, for some years past, my mind has gradually undergone change, in view of the new developments originating in the more accurate and historic method of dealing with the subject of Baptist history." ("A Review of the Question," page 9.) Thus it may be clearly seen that Dr. Lofton teaches one thing with reference to Baptist history in his book and quite another in his tract. This is not to be wondered at, for error is always inconsistent with, and contradictory to, itself.

Brother Lofton says: "Baptist history would have been impossible without the Baptist name." This granted, what then? Would not the word of God and the divinely inspired history of the church Christ established remained had the "Baptist" denomination never existed at all? The author of the Introduction to Brother Lofton's book has said, with the Doctor's hearty approval: "A church organized to-day on the basis of New Testament teaching would be a New Testament church if none other like it had existed since the first apostolic church." This is *absolutely true*, and the principle involved renders "Baptist history" and all other *uninspired* church history worthless in so far as the restoration of congregations patterned

after those of the New Testament is concerned. The vital principle involved lies in the *means* for such a restoration—viz., *the seed of the kingdom, which is the word of God.* (Luke 8: 11.) Be it further noted that "a church organized on the basis of New Testament teaching" *would not be a "Baptist"* church, but a church of Christ. (See Rom. 16: 16.) Now this fact *annihilates* the Baptist dogma of "a proper administrator of baptism or no admission to the Lord's Supper." What *truth essential* to *salvation* is there in "Baptist history" that is not revealed in the New Testament? And since, according to Dr. Lofton's own admission that "a church organized to-day on the basis of New Testament teaching would be a New Testament church if none other like it had existed since the first apostolic church," why *waste time* in tracing the history of the "Baptist" or any other denomination?

Our brother is great on "assumption," but this is a matter of too much importance to be settled by such arbitrary methods. Proof, Bible proof, is demanded, and not mere *assumptions* based upon nothing more substantial than a strained imagination. What the Doctor needs is not to show a religious ancestry connecting his church with Novations, Donatists, Paulicians, and Albigenses, nor yet with the "woman in the wilderness," but with the *teaching* and *practice* of the apostles. His recapitulation of what he terms "Baptist peculiarities" would be exceedingly amusing if the subject were not so serious. There is not a *single one* of them distinctively peculiar to the "Baptist" Church. With the exception of immersion, all of them are held by the majority of denominations. Strictly speaking, Baptists do not maintain local church independence. They have their "associations" composed of a number of churches in a given territory, which exercise at least some control over the congregations, as the following shows:

Associations adopt "confessions of faith," which embrace the leading doctrines taught in the Bible. When a new church applies for membership, the messengers bearing the letter of application also present the articles of faith which the church has adopted. This "church covenant," as it is commonly called, is submitted to a special committee of

wise brethren, who examine the articles of faith; and if this committee report them sound to the association, the church is admitted by vote. Should a church, belonging to the association, become unsound in faith or practice, the association simply withdraws fellowship from that church, and will not thereafter receive her messengers until the evil is corrected. ("Church Members' Guide for Baptist Churches," pages 141, 142.)

From this it seems that the "association" sits in judgment on the *faith* and *practice* of the local church. And as to local church government, they are clearly unscriptural. The New Testament order provides for a plurality of elders or bishops in each local church (see Acts 20: 28; Phil. 1: 1; Acts 14: 23), but this the Baptists do not have.

The Doctor tells us that "the Baptist name is denominational, . . . but it is not sectarian." This is a most wonderful statement, coming, as it does, from a man of Brother Lofton's intelligence. "Denominational" and "sectarian" in a religious sense are synonymous terms, and the very fact that Dr. Lofton will not claim that the Baptist Church contains all of the children of God on earth is proof positive that *it is a sectarian* institution. Now, in order to test this matter, I will ask him this question: Are not all of God's children on earth members of the body of Christ? To this he will say, "Yes." Once more: Are all of God's children on earth members of the Baptist Church? To this he will say, "No." Then, it matters not by *what name* he designates the Baptist Church, it is of necessity a sectarian name because it points out a sect.

One of the cardinal doctrines of the Baptist Church, as well as of many others, is that a sinner is justified or saved from past sins by *faith alone;* but Jesus Christ, the Savior of men, *squarely contradicts this theory.* He says: "*He that believeth and is baptized shall be saved.*" (Mark 16: 16.) One of the most eminent Baptists that was ever associated with the branch of the Baptist Church to which Dr. Lofton belongs said with reference to the great commission: "We shall hardly dare to tamper with his royal word and make it run, '*He that believeth and is saved shall be baptized.*'" (J. W. Willmarth, "Baptism and Remis-

sion," in Baptist Quarterly, July, 1877, page 308.) This is true loyalty to the word of God; but Dr. Lofton, as well as thousands of others, has *dared to tamper* with his royal word at this very point, and in so doing has *mutilated* the Constitution of the church of God which has been sealed with the blood of his Son.

I close this review with the statement that every argument herein presented against the denominational name "Baptist" applies with equal force to all denominational or sectarian names. The New Testament knows nothing of Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, Campbellites, or any other denomination. It reveals but *one* church, and all of God's children in the wide world are members of that body. By faith in the divine Sonship of Christ they are baptized into the one body (1 Cor. 12: 13) and into his name, which they should rejoice to wear. May the Lord help Brother Lofton and all of us to see and appreciate the truth as it is in Christ Jesus is my earnest and sincere prayer.

Dr. Lofton's First Reply.

Brother Smith, in reply to my question, "When and where did Baptists take their name?" says: "This is altogether *immaterial*, since it has been most clearly shown that they did not get this denominational name from the word of God." He refers again to 1 Cor. 1: 10-13, condemning the divisions of the Corinthian church, and cites Eph. 4: 4 to show that the church was "one body" or "church of Christ." The proper question, he says, is: "Are Baptist churches modeled after the pattern of the New Testament churches?" He claims it as my assumption only that the early anti-Catholic religionists, "the woman in the wilderness," by whatever name known and practicing immersion, must have been the same as Baptists of this age. "Denominational names," he says, "follow the birth of the denominations themselves;" and so he claims

that the Baptist denomination was born not earlier than the sixteenth century. He quotes my books, "A Review of the Question" and my "English Baptist Reformation," with reference to the organization of the "*Particular*" and "*General Baptists*," 1633 and 1611 A.D., as the beginning of the Baptist denomination, according to my own historical conclusion.

I have clearly shown that the word "Baptist" is a scriptural name and applicable to the fundamental principle and practice of the gospel growing out of repentance and faith in order to the remission of sins and symbolized by the great ordinance of baptism from which the word "Baptist" originates; and I have shown that the people who have followed, at all times and in every country, this order of the gospel—believers' baptism as opposed to infant baptism and to baptismal remission and regeneration —are appropriately called "Baptists" in contradistinction from other people who practice or teach to the contrary. The name was given to John, who originated the principle and practice; and those who have followed him against the Christian world are necessarily distinguished by that title. The world itself gives us the name "Baptist;" and we could not, if we would, get rid of it. The name is not contrary to the Word of God; and the expression, "Baptist Church," is as easily found in the New Testament as that of "Christian church." Really the churches of the gospel have no name, in particular, beyond the word "church" or "churches," usually designated by the locality in which they were established; and when, rarely, they are mentioned as the "church of God" or "churches of Christ," it implies more the ownership of God and his Christ than a name of distinction. All denominations claim their churches as the churches of God or of Christ; and but for unscriptural differences "churches" might have still been called "churches," according to their locality, and the name "Baptist" might have been unnecessary as a denominational distinction.

I claim that Baptist churches are "modeled after the pattern of the New Testament churches;" and I claim that,

substantially, though not always regularly, those early anti-Catholic people, and, latterly, anti-Protestant people, were in accord with the great fundamental principles and practices of the Baptist denomination as it exists to-day. Repentance and faith as the ground of salvation; believers' baptism as the token of spiritual birth and entrance into the body of Christ; the independency of the churches and religious liberty to worship God according to conscience; the Bible as the only rule of faith and practice; the democratic organism and government of the churches, with their bishops and deacons—all this and more were the principles and practices for which they stood and suffered and died in every age and country of Christendom. They were called all sorts of names and stigmatized by all sorts of caricatures, but they were generally designated as "Anabaptists" and latterly crystallized under the general name of "Baptists" by way of distinction from all other people and by force of their principles and practices, though occasionally so named by different writers of history.

In my books which my opponent quotes I referred to the organization of the General and Particular Baptists of England (1611-1633 A.D.); but there were Anabaptists in England during the age of Wycliffe and the Lollards and down to the reign of Elizabeth; and the Christians of the first three centuries, in England, are claimed as Baptists by some of the strongest Baptist authorities. At the time of the organization of the General and Particular Baptists of England (1611-1633 A.D.), there were the Dutch Baptists, the Polish, and other Anabaptists on the Continent; and these had had a succession from the sixteenth century Anabaptists, who could trace an evangelical succession, according to the best authorities, to the days of the apostles themselves. (Dermont, Ypeig, Hosius, and others.)

My opponent claims that though I should trace the Baptist denomination and its name back "through all the fogs and mists of religious apostasy" to the very days of the apostles, yet it would fail to be the church of which Christ spoke when he said: "Upon this rock I will build," etc. (Matt. 16: 18.) And he proceeds to argue that, since

apostasy began in the churches in the days of Paul himself (2 Thess. 2: 1-10; Acts 20: 28-30), no church can claim to be scriptural that does not *teach* and *practice* what the apostles taught and practiced. He quotes Dr. Whitsett, my "Review of the Question," and Dr. Yeaman, who wrote the Introduction to my book, to show that the doctrine of "apostolic succession," according to our position, was a fiction; that Baptists could not claim, in the light of their English history, a baptismal church succession from the apostles; and that while I gave up the fiction in my book, I take the contrary position in my tract.

Brother Smith does not understand me. I do not hold to a link succession of regularly organized and orderly Baptist churches from the apostles, at all times, till now; but I *do hold with the seventeenth century Baptist writers* ("English Baptist Reformation," pages 183, 191, 255) that there *has been an evangelical succession of Baptist people from the days of the apostles;* and that, however often broken in organic and baptismal succession, they have persisted through the centuries, and at the time of the English Baptist Reformation succeeded in restoring gospel order and their name as they now have it. Before this, they were not always regular Baptists, and were sometimes irregular and broken up by persecution and opposition; but, as Dr. Newman says: "They were thoroughly imbued with Baptist principles." Christ built his church upon the rock of Peter's faith and confession that Jesus was the Son of God, the Messiah—upon the apostles and prophets as the foundation of which he was the chief corner stone, upon the principles and practices of the gospel—and upon this rock Baptists have ever stood spiritually and have built organically; and while the gates of Hades have sought, through the centuries, to destroy them, and have sometimes disorganized and scattered them, these gates have never prevailed and never will prevail. Destroy all the Baptists of the world to-day, and given Christ, the Word, and the Holy Spirit, there will be Baptists to-morrow and everywhere, as in Russia and other countries now filling up with

Baptists wherever they have the Bible, and in spite of persecution.

To my proposition, "Baptist history would have been impossible without the Baptist name," my opponent says "granted;" but he asks: "Would not the word of God and the divinely inspired history of the church established remained, had the Baptist denomination never existed at all?" I think not. With the early establishment of the Roman Catholic hierarchy, and with the later establishment of the Protestant hierarchies, I know of no people and their history that conform to the New Testament pattern which have survived through the Christian centuries, except the Baptists; and if their principles and practices are according to the New Testament pattern, as we hold, then our history is as divinely inspired as our principles and practices; and we have existed and persisted as the churches of Christ, though distinguished from others by the Baptist name, without which our history would have been impossible.

My opponent seems to think that my proposition, as laid down in my book, "A church organized to-day on the basis of New Testament teaching would be a New Testament church, if none other like it had existed since the first apostolic church," renders Baptist history "worthless" in so far as the restoration of congregations patterned after those of the New Testament is concerned; but this is the history of the Baptists themselves since the great apostasy following the days of the apostles. I agree with my brother that the vital principles involved in the restoration and perpetuation of the churches "is the seed of the kingdom, which is the word of God" (Luke 8: 11); but, contrary to his opinion, Baptist history demonstrates that our churches are organized on the basis of New Testament teaching, and that, therefore, a Baptist church is "a church of Christ;" and this fact is the ground for the Baptist position and practice which demand that a "proper administrator of baptism"—one who is ordained and authorized by a scriptural church to administer the ordinance—is es-

sential to regular baptism, which is a prerequisite to church membership and communion in a Baptist body.

Brother Smith asks: "What truth essential to salvation is there in Baptist history that is not revealed in the New Testament?" I answer: "None." But his question, "Since a church organized to-day on the basis of New Testament teaching would be a New Testament church, if none other had existed since the first apostolic church, why waste time in tracing Baptist history?" is wholly impertinent, since Baptist history is the glory of the principle involved in his statement, and since Baptist history is the glory of God's people who have witnessed for Christ on this principle since the days of the apostles. Baptists and Baptist history have been the spontaneous and constant result of gospel "seed," since the days of the apostles, through perpetual reproduction.

My opponent says that my recapitulation, in my tract, of Baptist peculiarities does not include one, except immersion, not peculiar to the "majority of denominations." That is largely true at the present time; but there was a time when Baptists alone held these peculiarities, and it is largely true that through Baptist teaching, persistence, suffering, and martyrdom these peculiarities were wrought into the creed and life of these denominations. The glory of Baptist history is the triumph of these peculiarities in the world. I could quote largely from the best writers of other denominations who concede this fact to the honor of the Baptist denomination, and who have testified profoundly of the value of Baptist history and achievement to this world.

My opponent says: "Strictly speaking, Baptists do not maintain local church independence." He cites a passage from "Church Members' Guide for Baptist Churches," pages 141, 142, from which he infers that our associational organizations "exercise at least some control over the congregations." He was never more mistaken. Associations and conventions are purely voluntary bodies composed of messengers from the churches who meet and organize, by way of coöperation, for the promotion of world-wide mis-

sions, education, benevolence, and the like, beyond the capacity of the individual church; and while the churches may or may not coöperate with these general bodies, as they see proper, these general bodies exercise no doctrinal or disciplinary power over these churches at all. They may give advice at the request of a church; they may see fit to disfellowship a church out of harmony with Baptist principle and practice, so far as they are concerned or related, but their disfellowship does not unmake the church nor affect its denominational standing, except to the extent of their moral influence; and in this particular these general bodies act upon the principle that they have the right to choose the company they keep. A Baptist church morally or doctrinally wrong disfellowships itself as related to all other Baptist churches or bodies.

Brother Smith cites me to the fact (Acts 20: 28; Phil. 1: 1; Acts 14: 23) that Baptist churches are not organized with a plurality of elders or bishops in each local church, and that we are clearly unscriptural as to local church government. There is no evidence that the number of elders in the New Testament churches was uniform, or that the plurality existed except on account of the size of the church, which then comprised the membership of the whole community where located, as at Jerusalem, Corinth, Antioch, and other places. The New Testament example evidently admits a plurality of elders according to the need of a church, but it does not imply the necessity where the need does not exist, nor does it imply coördinate authority of the eldership with the church. It is indicated, in some instances, that while the deacons were plural, the pastor was one in number. Paul's qualifications of the "bishop" and "the deacons" (1 Tim. 3: 2, 8, 10, 12; Tit. 1: 7) so speak of the bishop in the singular and of the deacons in the plural. "The angel of the church" (Rev. 2: 1, 8, 12, 18; 3: 1, 7, 14) seems to have been the pastor of the church. Many Baptist churches have had a plurality of both elders and deacons; and the Central Baptist Church of this city has two elders or pastors, and so of other Baptist churches with two or more. I think my opponent can-

not be dogmatic on the subject beyond the necessity of the church according to the size of its membership; and the New Testament elders, evidently, all preached and labored in the work of the churches, having spiritual oversight of the body, without disciplinary lordship.

Brother Smith seems startled at the statement of my tract which says: "The Baptist name is denominational by force of differentiation from all others, but it is not sectarian." I give as the reason, which he does not notice, that the name "is symbolical of a whole truth theology which comprehends the death, burial, and resurrection significance of salvation by grace through faith alone and certified by baptism." He says that "denominational" and "sectarian" in a religious sense are "synonymous terms;" but not in the case of Baptists, who are necessarily so designated by the unscriptural divisions of the Christian world in conflict with a *whole* gospel which Baptists represent and which is signified by their baptism and their name. He says that because I do not claim that the Baptist churches contain all the children of God on earth is "proof positive that they are a sectarian institution;" but because many of the children of God belong to unscriptural church organisms is no argument that the Baptists are not scripturally organized and constitute the churches of Christ according to the New Testament. My opponent seeks by a question to put me in a false attitude: "Are not all of God's children on earth members of the body of Christ?" Yes, they are members of his great *spiritual* body irrespective of all external organisms. Then he asks again: "Are all God's children on earth members of the Baptist Church?" Of course not. "Then," says my opponent, "it matters not by what name he [Dr. Lofton] designates the Baptist Church, it is of necessity sectarian because it points out a sect." Not if the Baptist churches are scriptural in doctrine and practice and the other denominations are not. If Baptists are right, they are not a sect, though necessarily denominationalized by differentiation with those who are not right and are therefore sects.

Finally, my opponent says: "One of the cardinal doc-

trines of the Baptist Church, as well as of many others, is that a sinner is justified or saved from past sins by *faith alone;* but Jesus Christ, the Savior of men, *squarely* contradicts this theory. He says: 'He that believeth and is baptized shall be saved.'" (Mark 16: 16.) He then cites Dr. Willmarth (Baptist) in defense, who says of this text: "We shall hardly *dare to tamper* with his royal word and make it run, 'He that believeth and is saved shall be baptized.'" This is precisely the ritual and symbolic meaning of the text, as I have shown under other heads of this discussion; and I will now reply to Brother Willmarth with other quotations from Jesus and his word: "Verily, verily I say unto you, He that *heareth* my word, and *believeth* on him that sent me, *hath* eternal life, and *cometh not* into judgment, but *hath passed out* of death *into* life." (John 5: 24.) Afterwards Jesus put this great text into practice when he said to one of the worst sinners, penitent and believing: "Thy *faith* hath *saved* thee; go in peace." (Luke 7: 50.) After the day of Pentecost, and when the kingdom was opened to the Gentiles, Peter said to Cornelius and his house: "To him bear all the prophets witness, that *through his name* every one that *believeth on him* shall receive *remission of sins*" (Acts 10: 43); and while Peter spoke these very "*words*" whereby Cornelius and his house should be "*saved*" (Acts 11: 14), the Holy Spirit fell on all them that heard the word, and they spoke with tongues and magnified God and were *afterwards* baptized—after they were saved and their sins remitted, according to their Holy Spirit baptism and their own spiritual testimony and demonstration. If this is not proof positive that "he that believeth and is saved shall be baptized," according to the latest and clearest apostolic enactment on the law of baptism, then we have nothing to guide us on the subject, except Willmarth. This is Baptist doctrine and practice and Baptist history for two thousand years, since the days of John the Baptist. Of course, "he that believeth and is baptized [baptized to symbolize the fact of his salvation] shall be saved;" but the baptism is not a condition of salvation, but only the accompanying sign of salvation.

Baptism is the great symbol or token of salvation. Sometimes, according to the usage of Scripture language, the sign is put for the thing signified; but the great mass of scriptures on the subject literally and emphatically put salvation by grace at justification by faith *alone* before baptism, or any other act of physical obedience, which must spring from the regenerate heart to be spiritual and acceptable to God. Faith is the work of God in the heart and the only medium through which the Spirit, with the Word, can operate upon the soul in order to salvation; and confession, baptism, and good works are the successive fruit and evidence of saving faith by which we signify, demonstrate, or work out the salvation which God worketh within us both to will and to do, of his own good will or pleasure. The tree of faith (saving faith) is one thing; the fruit that grows on the tree, the sign and proof thereof.

Mr. Smith's Second Review.

My opponent insists with much emphasis that my religion is a "cold" and "mechanical" affair, but *how* he made such a discovery is somewhat problematical, in view of the fact that the miraculous gift of "discerning spirits" (1 Cor. 12: 10) belonged exclusively to the days of miracles. "For who among men knoweth the things [mind or heart] of a man, save the spirit of the man, which is in him?" (1 Cor. 2: 11.) Here it is stated that no man knows the heart of another, and yet in the face of this *inspired* declaration my brother arrogates to himself a *spiritual jurisdiction* and renders the following verdict—viz.: The "Campbellites" are a "self-regenerated" people, whose religion is nothing more than a "cold, mechanical, and intellectual affair." It is eminently proper to ask Brother Lofton: Who made you a judge of such a weighty matter? But since it is an evident fact that he cannot "discern spirits" or read hearts, by what method did he arrive at the conclusion that the "Campbellites," as he calls them, have only a "cold and

mechanical" religion? Judged by the standard of morality, purity, devotion, benevolence, and Christian living in general, they will suffer not a whit in comparison with Baptists, Methodists, Presbyterians, or any other Protestant body. The spirit within me *knows* that I *believe* in the Savior of men, that I *love* him, that all of my desires are to serve, honor, and glorify him among men; and if *this* is a "*cold and mechanical*" religion, then I pray God that I may have *more* and *more* of it.

The trouble with my good Brother Lofton is that every time he reads where the Holy Spirit is said to do anything in the salvation of man that it must of *necessity* be done "directly" or "mysteriously." He has the Holy Spirit "breathing upon the soul like the wind!" The Holy Spirit is a *divine person*, and is the third person in the Godhead (Col. 2: 9), whose *breathings*, in so far as the revelation of God to man is concerned, are *all* embodied in *words* addressed to man's comprehension. Hence we can only know the Holy Spirit and *what he does* in the same way that we know God and Christ and *what they do*—viz., through the *written* or *revealed words of the Spirit*.

I have shown not only from the Holy Scriptures, but also from the highest authority in the Baptist Church, that Dr. Lofton *did not* get his denominational name from the word of God; hence it matters not *whence* it came, it is *unscriptural* and *sectarian*. Moreover, it is not only used to designate local churches, but is applied to a religious body whose tabulated membership is published to the world, which *does not* embrace the entire body of Christ on earth; hence, if the name "Baptist" were scriptural, Dr. Lofton is making an *unscriptural* use of it in applying it to the body of "Baptists." I said "Baptist" churches were not modeled after the churches revealed in the New Testament, and Dr. Lofton calls in question this statement, but submits no reliable testimony to sustain his denial. He furthermore claims that the doctrine and practice of the "Baptist" Church, as we now have it, was handed down from the very days of John the Baptist, passing through certain people who were known by different names

in different ages. Now, if this be true, does it not seem exceedingly strange that a name which he says was *derived* from *baptism*, and which *alone* stands for and symbolizes "a death, burial, and resurrection gospel," should have been *lost* for nearly *seventeen hundred years*, when "baptism," the very thing which he says suggests the name "Baptist," was practiced *continually* and *uninterruptedly* through all those years!

It will be remembered that he included the religious people known in church history as "Paulicians" among his religious ancestors; and when it is shown that the "Paulicians" *did not* hold to and practice the doctrine of the "Baptists," what becomes of his contention? Well, here is what a great Baptist Church historian says of the Paulicians: "There is no mention in all the accounts of this people of any clergy among them." And: "They called themselves Christians." (Benedict's "History of the Baptists," page 13.) Does that sound like Baptist doctrine? The Baptist Church not only has the "clergy," but no one save an *ordained* "clergyman" can administer baptism and the Lord's Supper in the Doctor's church! Benedict further says of the Paulicians:

> They had not any ecclesiastical governments administered by bishops, priests, or deacons; they had no sacred order of men distinguished from the rest of the assembly. They had certain teachers whom they called companions in the journey of life; among these there reigned a perfect equality, and they had no peculiar rights, privileges, nor any external mark of dignity to distinguish them from the people. (Benedict's "History of the Baptist," page 13.)

How does all of this compare with the "clergy," "lay" members, and "Reverend D.D.'s" of the "Baptist" Church, added to the "Association of Pastors?" The "Paterines," so named from the purity of life demanded by the religious body having this name, are also among the Doctor's religious kinspeople; and, according to Benedict's history, they taught that "*faith without works could not save a man*" (see page 16), but this doctrine my friend repudiates with all of his soul. Dr. Lofton claims that "Baptists" alone can *properly* administer the ordinances

of baptism and the Lord's Supper, upon the ground that they alone have the *true* baptism. Well, now, *where* did the Baptist denomination get its baptism? Have they a baptism handed down from one baptized person or a church of baptized persons from the days of John the Baptist or even the days of the apostles? The Doctor himself says they *have not* such a baptism, for in his "English Baptist Reformation" (page 32), he quotes approvingly the following relative to one who was a pioneer in "restoring" the "Baptist" Church:

> Smyth squarely assumes that there had never been a true church having the true ministry and baptism in England. . . . And, as we have seen, Smyth considered that there was neither gospel baptism nor church in the world, not even with the Mennonites, else he had adopted their baptism.

How, then, in restoring the "Baptist" Church, as the Doctor claims was done, did Smyth restore baptism? Dr. Lofton says that Smyth did it. Hear him: "Smyth evolved the ideal of a Baptist Church in the light of the Scriptures contrasted with the errors both of the pedobaptists and Mennonites." Our friend says that Smyth restored the true baptism by *baptizing himself*, for it is an indisputable fact that *that* was the way Smyth was baptized, and he baptized Helwys, who established the first Baptist church in England.

Now, in the light of these admitted facts, what *right* has the "Baptist" Church to lay claim to a *true* baptism *any more* than any other religious body? The claim is ridiculously absurd, and the Doctor's own clearly expressed admissions forever explode his pretense that the "Baptist" Church alone can administer a true baptism as a prerequisite to communion. He says:

> Really the churches of the gospel have no name, in particular, beyond the word "church" or "churches," usually designated by the locality in which they were established; and when, rarely, they are mentioned as the "church of God" or "churches of Christ," it implies more the ownership of God and his Christ than a name of distinction.

If the "churches of the gospel have no name in particular," then *why* does my friend insist so *rigidly* upon the *particular* name "Baptist?" Since he can read *nowhere in God's Word* that the name "Baptist" in a particular or any other sense was ever applied to a "gospel church," how does he know that God is pleased with his course in this matter?

Again, inasmuch as the Holy Spirit, in describing the divine institution of the New Testament with reference to "ownership" and "distinction," employed certain words with which to do it, why should Dr. Lofton not employ the same words, if "Baptist" churches are gospel churches? What has the divided condition of the religious world to do with the matter if, as he claims, "Baptist" churches are modeled after the pattern of New Testament churches? In fact, if "Baptist" churches are modeled after the gospel or New Testament churches, Dr. Lofton is *absolutely violating the word of God* in not using the *very words* the Holy Spirit used in speaking of the churches, no matter in what sense it was done. "If any man speaketh, speaking as it were oracles of God." (1 Pet. 4: 11.) Again: "Hold the pattern of sound words which thou hast heard from me." (2 Tim. 1: 13.) Thus the children of God are exhorted not only to hold fast to *sound* words, but also to the very pattern of the words of the Spirit, but my friend will not do this.

Suppose, as the Doctor asserts, that all denominations do claim their churches as the churches of God or of Christ? He does not believe they are such, and why, then, upon the ground of a claim he believes is false, does he adopt a denominational name for what he says are churches of God or of Christ? He can never, to the satisfaction of any candid reader, extricate himself from the embarrassing situation in which he is placed, without a clear repudiation of his denominational name.

I am surprised to see a man of Brother Lofton's learning contending that "religious liberty" consists in "worshiping God according to conscience!" Does he not know that conscience *is not* a guide in worshiping God? A man's con-

science will *approve* his doing what he *believes* is right in religion, but can *never* tell him what is right. The word of God alone can do that, and here is where the Doctor makes the fatal mistake of *relying on his feelings* as an evidence of pardon. Such doctrine is no part of the model of New Testament churches, but is one of purely "Baptistic" origin.

Dr. Lofton contends that while there have been no regularly organized "Baptist" churches from the days of the New Testament, that there "has been an evangelical succession of Baptist people from the days of the apostles." How could there have been such a people in existence when *baptism*, the very thing that the Doctor says differentiates the Baptists from all others, was *lost for hundreds of years?* Furthermore, if it should be granted that in the seventeenth century churches were restored after the model of New Testament churches, in doctrine and worship, how could it have been possible to *restore* a *name* (the denominational name "Baptist") which had *never had an existence?*

Our brother makes the same perverted use and misapplication of Christ's language, "The gates of Hades shall not prevail against it" (Matt. 16: 18), that the Roman Catholics do. Christ never said that the gates of Hades should not prevail against his church, but he did say that the gates of Hades should not prevail against his *building* his church. He made a promise that "upon this rock I will build my church," and the gates of Hades or death, which is meant, should not prevail or hinder him from fulfilling the promise to build the church. "Hades" means, as Dr. Lofton well knows, the state of the dead or disembodied spirits into which Christ had to go; but the gates of death or Hades, which would shut him in for a time, should not prevail over him—not the church. The church is composed of men and women, living stones, built up a spiritual house (1 Pet. 2: 5); and we know that the gates of Hades or death will prevail over all, for all must die. Hence his claim of an "evangelical succession of Baptist people,"

based upon this passage, fails him in his fight for his denomination.

The Doctor holds that if the practices and principles of the "Baptists" are according to the New Testament pattern, then their history is "as divinely inspired" as their principles and practices. This is *church infallibility*, pure and simple, a thing which the "Baptists" have been supposed to repudiate with might and main. The only thing that makes the history of the church in New Testament times *inspired* is the fact that inspired men wrote its history, but this does not prove that all things they did were right and approved of God. In fact, many things the churches did, even in their worship, were wrong, and inspired men corrected them. For the history of the Baptist Church to be inspired, an inspired man would have been necessary to have written it; but even if God were to send an angel to this earth with his pen dipped in the fountain of inspiration and record in detail the history of the "Baptist" Church, this would not prove it to be modeled after New Testament churches, which conformed to the teachings of the Holy Spirit.

Brother Lofton still contends that "Baptist history would have been impossible without the Baptist name," and I am not at all disposed to call that in question, unless he makes "Baptist churches" churches of Christ. But since he makes the history of the church of which he is a member depend upon the existence of the name "Baptist," as he uses it, then his church had *absolutely no history* until the seventeenth century, for the name "Baptist" cannot be found applied to any religious institution either in sacred or profane history before that date. Surely this fact should have much weight in proving the Doctor's church a sect among sects.

The Doctor insists that "Baptists and Baptist history have been the spontaneous and constant result of gospel 'seed' since the days of the apostles, through perpetual reproduction." Now, when God organized the material world, he made provision for the perpetuation of vegetable matter in this wise: "And God said, Let the earth put forth

grass, herbs yielding seed, and fruit trees bearing fruit after their kind, wherein is the seed thereof, upon the earth." (Gen. 1: 11.) The same principle holds good with reference to the organization of his kingdom in which is a spiritual seed, the word of God (Luke 8: 11), and it will bring forth only the kind of fruit *contained in the seed.* (1) The seed of the kingdom *did not* bring forth a denomination, but the Baptist Church, according to Dr. Lofton himself, *is* a denomination. (2) The seed of the kingdom brought forth only Christians, but Brother Lofton's doctrine brings forth "Baptists." (3) The seed of the kingdom places before the believing penitent and baptism the simple confession of Christ; Dr. Lofton's doctrine places an experience that God has for Christ's sake pardoned sins and the vote of the church before the candidate and baptism. Hence there is the width of the heavens between the seed of the kingdom and that which makes Baptists and Baptist churches.

Again, the seed of the kingdom puts in each local congregation a plurality of elders and deacons (Phil. 1: 2; Acts 20: 17; Acts 14: 23; Tit. 1: 5); but the doctrine of the "Baptists" usually has only one "pastor" to a church, and sometimes only one "pastor" for four churches. Dr. Lofton has an assistant "pastor," who is studying under him for the ministry in the Central Baptist Church of Nashville, but neither of them is a New Testament elder. He says the *size* of the church must determine *how many* elders should be in it. Well, the word of God puts *more than one* in each church, without saying how many there shall be, but it says *elders* and not *elder.* When Paul is describing the qualifications of a bishop, he says nothing about the number for each church; but when he *appointed,* it was "elders in every church." (Acts 14: 23.)

I knew he could *never defend* his claim without *saying* and *proving* that the Baptist Church contains all of God's children on earth, and so he surrenders his contention when he says that all of God's children "are members of his spiritual body irrespective of all external organisms." Then the "Baptist" Church is an institution made up of

external organisms! Now, my good brother certainly knows that Christ has only *one body* of any kind (Eph. 4: 4; 1 Cor. 12: 13), and, therefore, it is either *spiritual* or otherwise. Which will he say it is? If he says it is a "spiritual" body, then *every one* of its organs is *spiritual*, for who can conceive of a body with *organs* of a *different nature?* The opposite of "spiritual" is "carnal" or fleshly, and I will ask my brother: Have you turned Roman Catholic—holding to two bodies, with the pope the head of one? O, no, Brother Lofton, Christ has only one body, and it *is spiritual* in every function, organ, and ordinance, and you must either admit now that baptism is a *spiritual* ordinance or organ, else hold to the two-body theory. We are united to his body by baptism (1 Cor. 12: 13; Rom. 6: 3, 4), and certainly a carnal or fleshly ordinance cannot play such a part in one's becoming a member of a spiritual body. It now develops that Dr. Lofton has never seen anything in the ordinance of baptism but *water!* That is simply the material element denoting a *spiritual* obedience, like bread and wine, material elements, denotes a spiritual and holy communion with the Lord. Does he see nothing more than the material of bread and the fruit of the vine when he communes? If so, why can he not see more than merely the material element of water in baptism?

In seeking to justify his salvation by the "faith alone" theory, he refers to what he calls "the latest and clearest apostolic enactment on the law of baptism." Reader, does it stand to reason that the apostles, who were guided by the Holy Spirit in their ministry, would preach and baptize people for ten years without giving the *full* and *complete law* on *every phase* of the gospel? Is it not a recorded fact that they stated in the *clearest* and *fullest* manner the position and design of baptism, as well as faith and repentance in the economy of grace, in the very first sermon preached? (Acts 2: 36-38.) Any cause that demands such a handling of God's word for its support as Dr. Lofton's position requires of him should cause intelligent people to think *seriously* before accepting it. He vir-

tually says that the miraculous demonstration at the house of Cornelius (Acts 10) proves that he and his house were saved before baptism, when there is *not one word* in the record to sustain him. In order to get Cornelius and his family saved before baptism, he has to change both the commission Christ gave to his apostles and the sermon of Peter on Pentecost. Christ said: "He that believeth and is baptized shall be saved" (Mark 16: 16); but Dr. Lofton's position forces him to take baptism from the place where the Son of God put it and make it read: "He that believeth and is saved should be baptized." It forces him to take baptism from where the Holy Spirit put it, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2: 38), and make it read: "Repent ye, and be baptized every one of you in the name of Christ because your sins have already been forgiven." *I would not tamper with the word of God in that manner for this whole universe.*

But he seems to think that the passage which says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5: 24), conflicts with "He that believeth and is baptized shall be saved," if baptism is allowed to come before the promise, "shall be saved." He errs, not knowing the Scriptures nor how to properly divide and apply the word. (2 Tim. 2: 15.) He should know that the great commission in which Christ placed baptism as one of the conditions with which man must comply in order to reach the promise of salvation (Mark 16: 16) had *not* been given, and that Christ was addressing the Jews, who were the covenanted children of God at that time. The woman (Luke 7: 50) to whom Christ said, "Thy faith hath saved thee; go in peace," was also a child of God, but even she on that occasion had more than faith alone. She was performing acts of loving service when Christ spoke those words. But suppose he could show that while Christ was on earth and before he gave the commission to his apostles that he saved a million

people without being baptized, then what? Does that prove that after he commanded men through the apostles to be baptized for the remission of sins that man has the right to expect his sins to be forgiven without being baptized? What kind of reasoning is this in which my friend is engaged? Has he read Paul on the matter of the divine will or testament? "For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that *made* it liveth." (Heb. 9: 16, 17.) Christ's will or testament in which he made provision for salvation through the gospel was not published to the world until after his death, for, as Paul says, it was not in force while Christ was on the earth. Hence the apostles, who were the divinely appointed executors of Christ's will, published on the first Pentecost after his resurrection the contents of that will, among which we find baptism for the remission of sins. (Acts 2: 38.) No one who makes a proper division and application of God's word will ever make the fatal blunder of going back of the publication of that will and the subsequent unfolding of it regarding Christian duty to learn anything concerning the great scheme of redemption.

Besides all this, the faith that saves the soul is used interchangeably with the word "obey." "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John 3: 36, A. R. V.) Any one can see at a glance that the faith that leads to eternal life is the faith that *obeys*, for the passage plainly says that if we *obey not*, the wrath of God abides on us. Brother Lofton and all others would better keep their hands off of the blood-sealed will of the Lord Jesus Christ, and not *tamper* with it in the least.

James plainly says: "For as the body apart from the spirit is dead, even so faith apart from works is dead." (James 2: 26.) The Doctor's "faith alone" is like a dead tree that brings forth no fruit, and should, therefore, be hewn down and cast away. The trouble with all of the

"faith alone" teachers is that they have failed to recognize the fact that the Scriptures reveal two laws—one called "the law of sin and death" and the other "the law of the Spirit of life" (Rom. 8: 2), or "the law of works" and "the law of faith" (Rom. 3: 27). The "law of faith" here is simply the gospel of Jesus Christ, of which baptism is a *part*, while the "law of works" refers to the moral law, which, if a man could have kept in *every point*, he would thereby have become his own savior, and salvation would have been a matter of debt upon the part of God. The "law of works," by which no one could be justified, because no one could keep it inviolate, was not associated with *grace* at all, while the "law of faith," of which baptism is a part, is associated with and looks to grace for mercy and pardon.

Dr. Lofton's Second Reply.

I did not mean to say that my Brother Smith's religion was a "cold" and "mechanical" affair, personally; for from what he has said of his experience of grace, I believe he was saved by grace through faith before he got into the water; but my reference above expressed was to his theory of religion as held by himself and people. I do not "judge" of his or their religion personally; and I agree with my opponent that, judged by the standard of morality and other excellencies, they do not suffer by comparison with Baptists or other people. However, with all their claims over other people, they are no better than other people. Some of the Pharisees did better than any of us do.

I confess to the charge that where the Bible declares the Holy Spirit says or does anything in the salvation of man it is of necessity done "directly" and "mysteriously" through the word. Jesus (John 3: 3-8), in discoursing on the new birth of the Spirit, says: "The Spirit [like the blowing of the wind] breatheth where he *will*, and thou

hearest the *voice* thereof, but knowest not whence he cometh, and whither he goeth: so is [not *does*] every one born of the Spirit"—that is, every one that hears the Spirit's voice, or word, and upon, or in, whom the Spirit breathes the breath of eternal life, as God breathed the breath of life into Adam, or as the Spirit of Jehovah (Ezek. 37: 2-15) breathed life into the bodies which the word had organized out of dry bones. The Spirit does not breathe through the word, only as he accompanies his word to the spiritually dead soul he makes alive in Christ. (Eph. 2: 5.)

My opponent may think he has shown from the Scriptures and Dr. Armitage that I do not get my denominational name from the word of God; but I am sure that I do find the word "Baptist" in the word of God, the title of the man "sent" of God to preach repentance and faith for the remission of sins and to symbolize the fact by baptism, from which he took his name as expressive of his whole divine mission, and which led Dr. Armitage to call him "the great typical Baptist of all ages," and Alexander Campbell to call him "the first Baptist preacher." Moreover, I have shown not only that "Baptist" is a scriptural name, but that it is not sectarian; and if this or any other name must derive its unsectarian validity by embracing the entire body of Christ on earth in a visible organism, then there is not a church of Christ on earth. I have shown, moreover, that Baptist churches are modeled after the churches of the New Testament pattern—organism, ordinances, officers, and all; and I have shown that history has ascribed to the Baptists an antiquity which reaches back to the days of the apostles themselves. Cardinal Hosius, president of the Council of Trent, A.D. 1750, speaks of the Anabaptists as existent and suffering "for twelve hundred years past" his time. Drs. Dermont and Ypeig, 1800 A.D., appointed by the king of Holland to ascertain the claims of the Dutch Baptists, said: "The Baptists may be considered the only Christian community which has stood since the apostles; and as a Christian society which has preserved pure the doctrine of the gospel through *all ages*." Mosheim (Vol. IV., page 427) says: "The true

origin of that sect which acquired the name 'Anabaptist' . . . is hid in the remotest depths of antiquity."

Recently Dr. Shedd, the great Presbyterian theologian, said: "Among the denominations we all look to the Baptists for steady and firm adherence to sound doctrine." One of the ablest Congregationalists, Dr. Withrow, of Chicago, says: "There is not a denomination of evangelical Christians that is throughout as sound as the Baptist denomination, . . . as true to the simple gospel of God as it is revealed in the word."

We were called "Anabaptists" down to the seventeenth century, when the prefix was left off our name; and though not always regular, or having an unbroken succession, we were substantially Baptists, which "preserved pure the doctrine of the gospel through all ages;" and still the highest scholarship declares now that we are "true to the simple gospel of God." We have ever been after the manner and character of John the Baptist, our prototype; and such a succession and inheritance cannot be classed as sectarian.

My opponent cites the Paulicians, according to Benedict, as having no clergy; but according to the "Key of Truth," the late work of Conybeare, who traces their history down to the present day, they had their church officers; they held strictly to repentance, faith, and believers' baptism—though postponing baptism until they were certain of the convert's conversion. My opponent misrepresents me with reference to that part of the Paterine Confession which says: "Faith without works could not save a man." I hold with James that a dead faith saves no man; and that the evidence of saving faith is confession, baptism, and good works, although not saved by these at all, but by faith alone. I judge that this is what the Paterines meant. As to John Smith, he restored the ideal of a Baptist church in the light of the Scriptures, and he based it upon the theory of believers' baptism. His principle was precisely right, though his baptism was irregular and unscriptural in form; and when the Baptists of England restored exclusive immersion about 1640-1641, they repudiated Smith's self-baptism. As I have already repeatedly said, I make no

claim to the regular and unbroken link-succession of Baptist churches; and I admit that, in all the bodies claimed as Baptists down the ages, there were some irregularities not consistent with Baptist doctrine and practice now; but through their persecutions and harassments, they were substantially Baptists, and in their gradual succession and development they produced the denomination as we now have it. My opponent asks, if we claim the true baptism and the sole right of administering it, where did we get it? I answer that we had it all the time in some places, and where we did not have it we restored it according to the Scriptures, just as Israel restored circumcision in the Promise Land. (Josh. 5: 2-9.) Like the Israelites, Baptists have always had an evangelical and unbroken succession of people and principles; and however in captivity, or broken up in organism, or scattered by sword, they have lived, or spontaneously sprung up and organized, in various bodies and places, through the centuries, until liberty brought them to their permanent and present form and order.

It is true, as I have said, that the gospel seems to lay no particular stress upon the name of the churches; and, as I have said, if all God's people were one in gospel order, organism, ordinance, office, and doctrine, there might be no use for any name save the church of God or of Christ or of locality, or simply "churches," as in the New Testament. But if there was no other reason for the Baptist name, it has become our inheritance as the symbol and slogan of orthodoxy and of differentiation from the religious world. Our stand against the world, and the stand of the world against us, on the line of gospel order and doctrine, organism, ordinance, and office, has crystallized the "Baptist" name and position into a historical necessity in view of Baptist integrity and responsibility as related to God and humanity. We are where we could not now give up our name, if it was otherwise right to do so. There is much in a name when it is synonymous with character and truth, past achievement and present responsibility; and there is no other name, alone, that we could

take without surrendering our identity and power for good. The word "Christian," alone, which has become of such uncertain sound, would lose us our history and distinction in behalf of our principles and achievements, based upon the gospel for the centuries through which we have witnessed for Christ against the world and by which we have given to the world its brightest and best in history. Baptists have never done this world any harm, and they have done it its greatest good in every way.

My opponent insists upon the use of "sound words," but there never was a sounder word than "Baptist." He asks how do I know that God is pleased with the use of that name. He has preserved us through the centuries of ostracism, persecution, and martyrdom for his name's sake, and crowned us with the grandest history. Again, he asks if Baptist churches are gospel churches, why not employ the names of "ownership" and "distinction" used by the Holy Spirit, instead of "Baptist," to designate the churches? We do call them the churches of God and of Christ, and so hold them with historic and changeless devotion, however differentiated from unscriptural institutions by the symbolic and characteristic name of our baptismal prototype, which cannot detract from the names of "ownership" and "distinction" employed by the Holy Spirit, but supports and illustrates them. As suggested by my opponent, I do not believe that all denominations claiming to be the churches of God or of Christ are such organically or according to the order of Christ, yet it is not upon the ground of a false claim, for that reason, that I adopt the denominational name of "Baptist." The name properly belongs to us and has been historically fixed upon us; and it is, of itself, a differentiating appellation against unscriptural denominationalism.

My brother is surprised at my contention that "religious liberty" consists in "worshiping God according to conscience." My reference was to the right of worshiping God as we please against human interference, and not against the right of God, who demands of us "a good conscience toward God," in order to worship at all, and of

which God alone is judge. After all, however, a man's conscience is guided by what he believes is right in religion; and although his conscience can never tell him what is right—and although the word of God alone can do that—yet God alone is the judge. It is an unwarranted slur of my opponent in saying: "Such doctrine is no part of the model of New Testament churches, but is one of purely 'Baptistic' origin." Baptists are in perfect accord with the New Testament in the position that no man, church, or government has the right to judge of another's conscience, right or wrong, in matters of faith or religion. This is "religious liberty" for which Baptists alone contended through most of the Christian centuries; and the triumph of the principle is mainly due to them in modern times.

I have not contended that there have been no regularly organized Baptist churches from the days of the New Testament, and that there was only an evangelical succession of Baptist people from the days of the apostles. Nor have I said that baptism was lost for hundreds of years. The apostolic churches here and there succeeded for several centuries; and when crushed out by Antichrist, they were represented by dissenting bodies down to the Reformation, chiefly Anabaptists, or Baptists, who came down to the seventeenth century and constituted the present denomination. There never was a period in which there was no church organism among these people; and however crushed out, they sprung up again somewhere. There never was a time when baptism did not exist among them somewhere, though not always in regular form in every place. Whatever the organic or baptismal status of these dissenting bodies at any time, there always existed in unbroken succession a Baptist people and principles; and out of these restoration and reorganization were kept up till the seventeenth century, when restoration and reorganization ended in the present body of Baptists. My opponent asks, if all this should be granted, "how could it have been possible to restore a name [the name "Baptist"] which had never had an existence?" The word under the form of "Anabaptist" had been in existence all the time; and learned

writers had applied the name "Baptists" to these people as Baptistici, Taufer, Dooper, Doopsgezinden, and the like. History, in fixing the character and status of these people, calls them "Baptists." Besides all this, a people can be Baptist in principles and practices with the exception of baptism, since with Baptists baptism is nothing without everything else preceding.

Christ did not say that the gates of Hades should not prevail against his "*building* his church," but against "*it*," the church, which he would "*build;*" and by the word "church" he evidently meant his universal spiritual church, of which the individual organic church would be the concrete exhibition, or visible type, on earth. The gates of Hades cannot prevail against the spiritual at any time, nor against the organic ultimately.

I do not mean that Baptist history is "divinely inspired" in the sense of "infallibility," as are our New Testament "principles and practices," but in the sense of a divine guidance or providence, even through our errors and mistakes, as the history of Israel and of the Acts of the Apostles. If our principles and practices are scriptural, our history is scriptural and so recorded, and this is all I mean by its being divinely inspired.

In making the history of the Baptists depend upon their name, I only follow history, which recognizes us as Baptists through all the Christian centuries down to the seventeenth century and to the present time, which history called us "Anabaptists" and "Baptists" before 1644 in England; and whether or not at all times before that date we were called "Baptists," we were Baptists, all the same. I affirm that "Baptists and Baptist history have been the spontaneous and constant result of gospel 'seed' since the days of the apostles, through perpetual reproduction." My opponent, in accord with his peculiar denominational view, assumes that the "seed" of the gospel did not bring forth the Baptist denomination; but history shows that it did, and so do the scriptural principles, practices, religious character and work of the Baptists demonstrate. His next objection is based upon the difference in method between

him and myself in receiving a convert into the church by baptism. I ask no experience of the candidate beyond what is involved in a confession of Christ through faith upon which the Scriptures base the forgiveness of sins; and as to the vote of the church in receiving such a convert upon his baptism into the church, the principle is founded upon the consent and fellowship of the church thus expressed, and is in perfect accord with the elective principle and practice of the New Testament churches in similar matters. Even if it were not, it violates no scriptural principle whatever, and is a very microscopical objection on the part of my opponent.

I make no objection to a plurality of elders in every church just as we have a plurality of deacons; but it does not invalidate the claim of New Testament churchhood if it has but one elder and one deacon, or if it has neither. A scriptural church is a church of Christ before it elects and ordains its elders and deacons, as was the case with the church at Jerusalem; and when Peter moved to elect Matthias to the apostolate, he submitted the matter to the sovereign choice of the church upon terms of perfect equality with the least member of this body of Christ. I think every church should have an eldership and a diaconate according to its needs; but even if there was some irregularity, as there were irregularities in the apostolic churches, on this point, it would not invalidate the claim of a church to apostolicity. A church could consist of two or three members in which a plurality of elders and deacons would be impossible; and yet to all intents and purposes it would be a church of Christ.

The proposition of my opponent that, to validate the claim of the Baptist churches, they must contain "all of God's children on earth," in order to be the churches of Christ, simply assumes that there is not visibly a body of Christ on earth, unless my opponent, according to his conception, means the body to which he belongs. But he has admitted elsewhere that there are some of God's people in some of the unscriptural institutions claiming to be churches of Christ; therefore he kills his own proposition

that to be the organic body of Christ you must contain all the children of God on earth. The Scriptures evidently teach the universal spiritual church, as in Eph. 1: 23, and they reveal a multitude of visible organisms called "*churches*," which are types and concrete expressions of the spiritual body of Christ. They are not always, if ever, spiritual in all their membership, and they are organized for the spiritual and practical promotion of the kingdom. I grant that there is but one body spiritually, and that all the organisms of that body, constituted according to the New Testament, are the only visible churches of Christ; but as my brother admits elsewhere, there are some of God's people in unscriptural organisms, and hence all of God's people cannot be in Christ's visible organisms, which I claim to be Baptist churches, according to the order of the New Testament. I admit that we are all baptized into one spiritual body and into the organisms of that body by affiliation or relationship; and I admit the spiritual import of baptism and the Lord's Supper as splendid symbols and teachers of the great truths signified by those ordinances; but they have no sacramental or spiritual efficacy in themselves.

In referring to Acts 10: 43-48 as the "latest and clearest apostolic enactment on the law of baptism," I mean to say that it is more elaborate in its details, less complex in statement, and completely explanatory of Acts 2: 38. My opponent says that there is not one word in the divine record to sustain me in the position that the miraculous demonstration at the house of Cornelius proves that he and his house were saved before baptism; but, against this same assertion before, I have referred him to Acts 15: 7-9, in which Peter says that in "giving" Cornelius and his house "the Holy Spirit," God "bare them witness" of their faith, knowing their hearts, making no distinction between them and the Jews, "*cleansing* their *hearts* by *faith*," all before baptism; and hence what was true of Cornelius and his house at Cæsarea, in this respect, was true of the Jews at Pentecost, God making "no distinction between them." Of course, "he that believeth and is

baptized shall be saved" (Mark 16: 16), just as believing "with the heart unto *righteousness*" and making "confession" with the mouth saves (Rom. 10: 9, 10); but there cannot be two salvations, one by *mouth* and afterwards another by *water*. Cornelius and his house were unquestionably saved before baptism; and hence confession and baptism are respectively the expression and sign of salvation by faith, and so accompanying and signifying salvation by faith, that, by an Orientalism, the sign is put for the thing signified, the effect for the cause.

It is absolutely clear that John 5: 24 implies that the very moment a man believes, that moment he "*hath* eternal life, and cometh not into judgment, but *hath* passed out of death into life"—not *will* have eternal life, not *will* pass from death unto life—when baptized. The great commission of Christ does not place baptism as a condition of salvation. It commands us to "make disciples of all nations, baptizing them" afterwards, and not baptizing them to make disciples. (Matt. 28: 19.) I agree with my opponent as to the will or testament question (Heb. 9: 16), but there is no change in the plan of salvation by grace through justification by faith (without work, as Paul puts it) after the death of Christ; and his great commission shows that "disciples" were made by teaching, and that they were baptized after having been made "disciples," and not so made by baptism. John 3: 36 does not help my brother at all. It is perfectly clear that "he that believeth on the Son *hath* eternal life;" but he that does not obey the law of faith, by believing on the Son, "shall not see life," etc. Christ was not dreaming of baptism as implied by the word "*obey*."

James (2: 26) truly says, "For as the body apart from the spirit is dead, even so faith apart from works is dead;" but he was specifically addressing Christians and not penitent believers with reference to baptism. A dead faith is the evidence of an unsaved professor of religion; and James was trying to teach his brethren that justification by faith unto life was a fruitless profession without

justification by work unto *proof*, as would have been true in the case of Abraham, who was saved by faith and afterwards circumcised, twenty years before God *proved* him. The evidence of saving faith is obedience, first, in confession; second, in baptism; third, in good works and right living; and the man who professes repentance and faith in Christ, whatever his confession, and refuses to be baptized, has a dead faith and is unsaved—that is all.

The Baptist maxim is true: Blood before water, Christ before church, the Holy Spirit, with the word, before all, in all, and through all. In the deliverance of Israel from Egyptian bondage the Holy Spirit was typified by Jehovah's presence in the "burning bush;" and throughout all the process of Israel's emancipation the Holy Spirit was ever present in all and through all its operation. On the night of the passover the Hebrews were put under the blood of the lamb, the type of their justification and the charter of their freedom; and they ate the flesh of the lamb, the type of new life or regeneration. They were then and there saved from the destroying angel and emancipated from the bondage of Egypt. Their march to the Red Sea baptism was under the guidance and protection of the pillar of cloud and fire, the symbol of the Holy Spirit's presence, and under the leadership of Moses, the type of Christ, saved and kept by the blood and life of the lamb, the type of Christ's efficacious atonement and the pledge of their freedom; and they were baptized in the cloud and in the sea unto Moses, in a state of salvation and safety, typical of our baptism unto Christ in water—signifying acceptance and profession of, and allegiance to, our Deliverer. Hence Israel was saved and perfectly safe under the blood—the covenant of justification and freedom—from the beginning and before his baptism; and his baptism was simply the formal and final display and declaration of his salvation as a fact already procured and secured, and no part of the salvation itself, since he was saved whether he had come by the way of the sea or not. The Red Sea baptism was intended as an objective and symbolic declaration of death,

burial, and resurrection with Christ and of profession and allegiance to him as our Deliverer; and it signally displays the precedency of blood before water, of Christ before the organized church, and of the Holy Spirit, with his word, before all, in all, over all, and through all.

MR. SMITH'S REVIEW OF DR. LOFTON'S REPLY ON PAGES 37-45.

These, my final replies, will necessarily be short because of my limited space. I shall, therefore, notice only such points in my opponent's arguments as seem to me deserving of attention. First, then, I refuse to accept his apology for calling me a "Campbellite," because he has *most signally failed to prove that I am one.* Even if he had succeeded in convicting me of following the "teaching" and "practice" of A. Campbell, it would still devolve upon him to prove that Mr. Campbell *did not* teach and practice the *truth*, a thing he *has not* done, and *never can* do. But he desires to know: "Where did they originate?" What has that to do with the question of whether or not I teach and practice the truth? My friend certainly has forgotten his *full* and *hearty* indorsement of the following, else he would not have asked such a question: "A church organized to-day on the basis of New Testament teaching would be a New Testament church if none other like it had existed since the first apostolic church." (Page 236.) In view of this *undeniable* fact admitted by my opponent, I ask: Why could not Alexander Campbell have organized a church on the basis of New Testament teaching as well as any one else? He certainly had, according to Dr. Lofton, the right kind of baptism, for he *was baptized* by a Baptist minister. I no more "assumed" the name "Christian" than I *assumed* the name "Smith." I was *born* into one of these names by flesh and blood, and into the other by "water and Spirit." (See John 3: 5.) They are both family names, and I am not ashamed of either.

The Doctor says: "Philip did not preach baptism for the remission of sins as Alexander Campbell did." He most certainly preached the same that Peter did on Pentecost,

and Dr. Lofton *will not* deny it. What, then, did Peter preach? "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Now the very *cream* of the scholarship of the world did the work of revising the Scriptures, and they translated *eis* in this passage by the preposition *unto*, and by no sort of legitimate reasoning can "unto" be made to refer to remission of sins *before* baptism. The Doctor says, "Of course he believed what Peter said according to McQuiddy," and "following McQuiddy's interpretation my opponent became a Campbellite." For *assumption*, this is *par excellence*. McQuiddy told sinners what to do to be saved in the *very language* of the apostle, and *that* is the reason *why* I understood baptism to be for the remission of sins. It is the *interpretation* of Peter's language by Dr. Lofton and others that keeps multiplied thousands from *understanding* what Peter said.

With reference to Josephus, the Doctor's chief witness, I will say that the testimony of an inspired man is more preferable than that of his infidel Jew. We can only tell what a writer means by the plain import of the words he uses in expressing his mind; and, according to this obviously just rule, if Armitage, the Baptist historian, did not mean what his language clearly implies, then no mortal can tell what he did mean. In commenting on Acts 2: 38, he says: "Peter offered them salvation through the blood of Jesus for the sin of shedding it, and urged them to leave the wicked hierarchy and enter the new kingdom by faith and baptism." ("History of the Baptists," page 73.) Mark you, he does not say, as Dr. Lofton teaches, that they could enter the kingdom by "faith alone," but by *faith* and *baptism*. Brother Lofton has people saved "out of the kingdom of God," because he has them saved before doing that which brings them *into* the kingdom. My opponent did not quote enough from Armitage, therefore I will help him. He says: "Men who professed faith and were baptized were regarded by those churches [apostolic churches] as true believers, until their conduct proved the contrary." ("History of the Baptists," page

140.) Thus he teaches that none were regarded as "true believers" *before* baptism; and to show what stress he laid on this divine command, he says: "Through *grace* ye are all the children of God, for as many of you as were baptized into Christ, put on Christ." ("History of the Baptists," page 139.) What is the force and meaning of the word "for" in this connection? Is it not used to express the *reason* for saying, "Ye are all the children of God through grace?" The very evidence of the fact that they were the children of God through grace was their *baptism into* Christ. Hence when Armitage says, "No, the apostle insists that the purity of your conscience as a saved man must correspond to the profession which you make when you are buried with Christ in baptism," he does not contradict what he says about salvation through grace coming to those who put on Christ in baptism, for he does not say that the *saved* man was saved *before* baptism. Armitage further says:

Baptism is met with in the New Testament only in connection with a certain set of persons, sentiments, and virtues. The baptized are characterized as "elect," "saints," "disciples," "believers," and their state of mind is that of "faith," "obedience," "remission of sins," "following after holiness," and "enduring hardness as good soldiers of Jesus Christ;" names which cannot be given to, and things which cannot be said of, infants. ("History of the Baptists," page 144.)

Mark you, he says that only the baptized are characterized in the New Testament as "elect," "saints," "believers," and enjoying that state of mind to which remission of sins belongs. How different is all this from the doctrine for which my brother is contending! But I have a rarer treat for the Doctor from his Brother Armitage than even the foregoing. He quotes approvingly from Liddon the following:

Regeneration implies a double process—one destructive, the other constructive; by it the old life is killed, and the new life forthwith bursts into existence. This double process is effected by the sacramental incorporation of the baptized, first with Christ crucified and dead, and then with Christ risen from the dead to life; although the lan-

guage of the apostle distinctly intimates that a continued share in the resurrection life depends upon the coöperation of the will of the Christian. But the moral realities of the Christian life, to which the grace of baptism originally introduces the Christian, correspond with, and are effects of, Christ's death and resurrection. Regarded historically, these events belong to the irrevocable past. . . . He is not merely made to sit together in heavenly places as being in Christ Jesus; he is a member of his body, as out of his flesh and out of his bones. And of this profound incorporation baptism is the original instrument. . . . As the neophyte [one instructed] is plunged beneath the waters, so the old nature is buried with Christ. As Christ, crucified and entombed, rises with resistless might from the grave which can no longer hold him, so, to the eye of faith, the Christian is raised from the bath [baptism] of regeneration radiant with a supernatural life. ("History of the Baptists," page 140.)

If Dr. Lofton were to read this from the pen of his opponent in this discussion, he would most *vigorously* brand it as rank "Campbellism;" but since it is the teaching of his Brother Armitage, what will he term it? Not a single word relative to the design of baptism in the economy of grace ever fell from the eloquent lips nor was ever traced by the graceful and classic pen of Alexander Campbell, resembling what Dr. Lofton calls "water regeneration" half as much as these words from Armitage. This Baptist historian says that "the moral realities of the Christian life" are *originally introduced* by the grace of baptism. The Doctor refers to "obedience of faith" (Rom. 1: 5), and claims that "faith" here does not include baptism, but simply the internal act of believing. He should know better than this, for the word "faith" in this passage, as well as in many others, refers to the gospel, and not to any act of the creature. This is made clear by the following passages: "But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith [the gospel]. But now that faith is come, we are no longer under a tutor." (Gal. 3: 23-25.) The apostle is contrasting the law and the gospel, showing that justification is not

by the law, but by faith, or the gospel. The passage in Acts 6: 7, "And a great company of the priests were obedient to the faith," means exactly the same as "obedience of faith" in Rom. 1: 5, and both are equivalent to "obedience to the gospel."

Will Doctor Lofton dare say that baptism *is not* a part of the gospel? If he will not so contend, then is it possible for one to exercise "obedience of faith" or obey the gospel without being baptized? It is a fact worthy of note that "the faith" contains something to be *obeyed*, and what this is may be clearly seen by referring to Rom. 6: 17: "Ye became obedient from the heart to that form of teaching whereunto ye were delivered." Note that it was a *form* they obeyed, and the obedience was *outward* from the heart, and not in the heart, as merely an *internal* act. That form was baptism, because it was a form or type of the burial and resurrection of Christ. Furthermore, the Romans were not freed from sin until they obeyed that form. (See Rom. 6: 18.)

Because I said that baptism produced no moral change, but that one had to be prepared in heart by faith and repentance for baptism, Brother Lofton says: "Here we have a believing, penitent, loving soul subject to damnation for want of forgiveness, change of state, and union with Christ, attained only in water." Why did he not say "attained only in *obedience* to Jesus Christ, or by 'the obedience of faith?'" Ah! that would not have sounded enough like the Doctor's *imagined* "Campbellism!" Well, here is what a gospel preacher said to a "believing, penitent, loving soul:" "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) Again, here is what the Savior of the world said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) There is no necessity of any "believing, penitent, loving soul being subject to damnation" who is *willing to obey* Christ in baptism, because to all such is given the *power* or *privilege* to become children of God. (John 1: 12.) The Doctor has here *supposed* a "believing, penitent, loving soul" *into* circumstances or

conditions which would render it impossible for such a one to obey Christ in baptism. *I challenge him to find such a case recorded in either sacred or profane history.*

MR. SMITH'S REVIEW OF DR. LOFTON'S REPLY ON PAGES 73-82.

The Doctor asserts that "the 'Baptist' part of John's name is characteristic and definitive of his teaching and practice;" and hence it denominationally adheres to those who follow that teaching and practice. If this be true, how does my opponent account for the deathlike *silence* of inspiration on the matter? Not *once* in all the sacred record are John's converts called "Baptists," but are invariably denominated as the "disciples of John." (Matt. 9: 14.)

Again, Dr. Lofton calls the "one birth" of "water and Spirit" my theory, when, in fact, it is the very language of the Son of God himself, who said: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Does my opponent delude himself with the thought that the seeker after truth will take his *naked assertions* as a refutation of the statement that there is only one birth into the kingdom, the elements of which are "water and Spirit?" The record is too plain, my brother, to be thus obscured by your *unsupported* assertions.

Once more the Doctor insists that, in addition to *hearing* the voice of the Spirit through his word, the Spirit *breathes* directly—that is, without the medium of the word—upon the soul. I have repeatedly called for a passage in God's word that teaches such a doctrine, and all that he gives me is: "The Spirit breatheth where he will, and thou hearest the voice thereof, but knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit." (John 3: 8.) Now, whatever may be affirmed of the Spirit's influence, based upon this passage,

must be affirmed of an influence exerted by or through the *voice* of the Spirit, for it is distinctly affirmed that he *breathes* in a *voice* which we *hear*. What, then, do we hear? Simply the *words* of the Spirit—these and nothing more. But, he says: "So is every one that is born of the Spirit." Unfortunately for my friend's theory, "so is every one" does not refer to the *operation* of the Spirit upon spirit, nor yet to the *process* of the birth. To what, then, do the words "so is every one" refer? The Holy Spirit is an *invisible* person, and "every one," or the spirit of man, which is the subject of the new birth, is also an *invisible* thing, in contrast with the outward or fleshly man that Nicodemus had in mind. It is an illustration in which the *invisibility* of the inward or spiritual man is compared to the invisibility of the Holy Spirit. The *only* evidence Dr. Lofton has of a "direct" operation of the Holy Spirit in conversion is his *feelings;* but since that evidence *squarely contradicts* the word of God in that it places pardon *before* baptism, it cannot be accepted as proof of the proposition before us. (See Mark 16: 16.) God says: "He that trusteth in his own heart is a fool." (Prov. 28: 26.) To trust in one's own heart is to rely upon the impulses, feelings, and emotions of the heart as an evidence of acceptance with God. My friend, in referring to John 1: 12, called to his aid a passage that has given him much trouble, as witnessed in his effort at reply. The Doctor's theory is that at the very moment when one believes on the name of Jesus Christ, he or she is *then* and *there* saved; but I have shown the passage teaches that those who "believed on his name" only had the right *to become* sons of God, hence had to do something in *addition* to believing. Just what that something additional is we find in the commission: "He that believeth and is baptized shall be saved." (Mark 16: 16.) The Doctor has people *born* the moment they believe on Christ, and in so teaching he has them "born anew" and yet *not the sons* of God, for believing on his name only gave them the right to *become* such. What a predicament into which he has fallen in his efforts to sustain a *false doctrine!*"

Brother Lofton is so wedded to the doctrine of "Adamic," "transmitted," or "inherited" sin, that in his efforts to defend it he has been forced to assume the position thus expressed: "So the human race, body and soul, was germinally totalized in the loins of Adam before individualization; and upon the principle of racial unity, through a *natural* head, so sinned and inherited the nature, character, and consequences—the death, depravity, guilt, and damnation—of the Adamic sin." Thus he boldly affirms that souls or spirits—*immaterial* things—are *begotten* by and *transmitted* through the *material* substances of *flesh* and *blood!* One single statement from the divine Son of God will sweep my friend's doctrine from the face of the earth—viz.: "*That which is born of the flesh is flesh.*" (John 3: 6.) It is certainly high time to abandon a theory the defense of which forces a man to take such a position. My friend's doctrine is rank *materialism.* I still insist that "the only penalty of Adam's sin upon us is physical death," and no less a personage than an inspired apostle sustains me. "For as in Adam all die, so also in Christ shall all be made alive." (1 Cor. 15: 22.) This shows beyond the shadow of a doubt that the death we died in Adam *representatively* is physical, which is entailed upon us because of Adam's sin, and not ours. All who died in Adam shall be made alive in or by Christ; and if this does not refer to the resurrection, in which all who died in Adam will be raised to life, then Universalism is true, and not one of Adam's race will be lost on account of sin. Is the Doctor prepared to accept the consequences of his doctrine? The word of God declares: "The soul that sinneth, it shall die." (Ezek. 18: 20.) Mark you, it does not say the soul that sinned in Adam shall die, but the soul that *sinneth,* which can mean nothing else than the acts of an intelligent reality or individuality. He quotes: "Through *one trespass* the judgment came unto all men to *condemnation.*" Yes, the condemnation of *physical* death; and "through one act of righteousness [by Christ] the free gift came unto all men to justification of life [life from the grave]." Whatever the "free gift unto justification of life" is, it comes to *all men;* and if it does

not refer to the resurrection, then is Universalism true, and none will be lost. My opponent still insists that the fact that men sin is an evidence that they have *inherited* sin; but the fact that Adam sinned, he says, does not prove that he had inherited sin! If it proves it in one case, why not in the other? I knew he could never answer my argument on this point, and I will leave the reader to see his inconsistency.

Brother Lofton thinks my illustration of Levi paying tithes in Abraham implies Levi's spiritual existence in the loins of Abraham. Levi's soul or spirit no more *actually* or *literally* existed in the loins of Abraham than he actually and literally paid tithes in Abraham. Only that part of Levi existed in the loins of Abraham of which Abraham was the father, and the word of God plainly declares that to be only Levi's body or flesh. "Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12: 9.) Here is a broad distinction between the father of flesh and the Father of spirits. One is man and the other is God, and yet Dr. Lofton's doctrine has God begetting in a human body a *defiled*, *depraved*, and *sinful* soul!

Brother Lofton claims that "for" (Greek *gar*) in the passage, "For as many of you as were baptized into Christ did put on Christ" (Gal. 3: 27), does not assign their baptism as a reason why they were the children of God by faith. In his "Greek-English Lexicon of the New Testament," which is recognized by scholars the world over as the very best, J. H. Thayer defines the use of *gar* under the second head as follows: "It adduces the cause or gives the reason of a preceding statement or opinion." Liddell and Scott's "Greek Lexicon" gives the meaning of *gar* as "simply introducing the reason or cause of what precedes." (Page 300.) In the light of these lexical definitions of the word, when the Holy Spirit said the Galatians were the children of God by faith in Christ Jesus, he gives as a reason or cause for that statement: "For [*gar*] as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) If this does not teach that we are children

of God through faith *when* that faith leads us to be baptized, then there is no meaning in language. The Doctor tries to make much of the statement, "I baptize believing penitents in order that they may become the children of God," in that he says I baptize sinners to make them Christians. He may call them sinners or whatever he pleases, but one thing is certain—viz., they are not the children of God until they are born again, and they are not thus born until baptized. (John 3: 5.) He need not even *dream* of driving me from the document *sealed* with the blood of God's Son, in which he placed salvation *after* baptism: "He that believeth and is baptized shall be saved." By the provisions set forth in this blood-bought and blood-sealed covenant I propose to stand until God shall call me home.

MR. SMITH'S REVIEW OF DR. LOFTON'S REPLY ON PAGES 110-120.

Brother Lofton reiterates the assertion that the position that one must believe on Christ, repent of his sins, without the "direct" operation of the Spirit, and be baptized in water for the remission of past sins, is the doctrine of Alexander Campbell. Well, he has made a miserable failure in his efforts to prove his assertion, as the readers of this discussion can fully attest. He says that Hovey's position relative to the design of baptism in Tit. 3: 5 is the same as his. Not much, my brother; for while your contention has been all along that baptism symbolizes and declares previous *remission of sins*, Hovey simply says that baptism represents and confesses "the divine change called regeneration." Regeneration is one thing and remission of sins is another; hence you cannot claim Hovey as a witness for your position. Hovey attributes to baptism, in Tit. 3: 5, an importance which you dare not, and which you cannot without yielding the contest.

Dr. Lofton says, "We are saved by regeneration;" while the passage teaches that we are saved "through the wash-

ing [bath, or baptism] of regeneration," thus making baptism a part of regeneration.

The *actions* of the Ninevites fully sustain McGarvey's contention relative to the meaning of *eis*, for in explanation of their repentance God says "they turned from their evil way." (Jonah 3: 10.) This turning from their evil way is called "repented *eis* the preaching of Jonah," and simply shows they repented *into* the course of life demanded by the preaching. Of course Jonah's preaching "was the *ground* of Ninevite repentance," but the repentance itself was (*eis*) into the life required by that preaching. Again, as Broadus says, "*eis* translated 'with reference to the remission of sins' [Acts 2: 38] (*eis aphesin hamartion*) gives a very good sense, according to New Testament Greek usage," because "*with reference to*" here means future, and not past tense.

He thinks if baptism is a "marriage certificate," that the marriage to Christ must take place before baptism. Paul says to the Corinthians, "I espoused you to one husband" (2 Cor. 11: 2); and in Acts 18: 8 it is said that "many of the Corinthians hearing believed, and were baptized." This shows *how* they were espoused or married to Christ, and baptism was a part of the process. Furthermore, one is not married to Christ until he takes upon himself the name of Christ, which is done in baptism, because we are baptized *into* his name. Hence, in baptism God certifies our union with Christ and the remission of sins.

Now, Dr. Lofton admits that *circumcision*, an *overt* act, was God's *seal* of Abraham's faith; hence the seal was God's sign of approval, and without which Abraham had *no approval* of his faith. Now, since the overt act of circumcision, which was a *work*, was God's seal or assurance to Abraham of the righteousness of his faith, why cannot baptism, an overt act, be God's assurance to us of the righteousness of our faith? But the Scriptures plainly state that Abraham's faith was not *perfect* until he had offered Isaac (James 2: 22), and that by this *overt act* of obedience he was justified. God was pleased with the first manifestation of Abraham's faith, but not until repeated tests did that faith reach the degree of perfection attained

in offering Isaac. Just so, God is pleased with the first manifestation of a sinner's faith; but that faith is not perfected until it is proven or tested in baptism, when God bestows remission of sins. Hence, "he that believeth and is baptized shall be saved."

My opponent says: "The moment one believes (*eis*) into Christ his soul is connected with God," etc. If he will give to faith *eis* Christ its full meaning, I will agree that the moment one believes into Christ he is saved, because one cannot believe *into* Christ without being baptized. Dr. Lofton has one *believing* into Christ, and then *baptized* into Christ! How can one who is already in Christ be baptized into him? It would be just as reasonable to say of one who is already in the house that he or she could do something to enter into the house.

I remind the Doctor once more that it is not a question of Saul's *conversion*, but of his *pardon*. He argues that Saul was pardoned before baptism, because Christ said to Ananias, "He is a chosen vessel unto me;" but the facts are against him. While he was a "chosen vessel," he had to be sanctified and fitted for the Master's use by attending to the things which he was told were *appointed* for him to do, the first of which was baptism. The Doctor *assumes* that Saul was filled with the Holy Spirit before baptism. The gospel rule is, we receive the gift of the Spirit *after* baptism. (Acts 2: 38.) He received the restoration of his sight by the imposition of Ananias' hands, but not the Spirit until after he was baptized; for Ananias could not impart the Spirit, not being an apostle.

While Hackett says that faith and repentance are the conditions of salvation, yet, as a scholar showing the grammatical relation of the passage, he was forced to make *baptism* a *condition* also. His language is: "It answers to *for the remission of sins* in Acts 2: 38—i. e., submit to the rite in order to be forgiven." Those whom the Doctor calls "Campbellites" never put it any stronger than Hackett, the Doctor's brother, has done.

The effort the Doctor makes in trying to prove that the clause, "and be baptized every one of you" (Acts 2: 38), is parenthetical, is *diametrically* opposed to the common

rules of grammar and the scholarly men in his own church. The copulative "and" naturally and grammatically connects repentance and baptism, thus showing that baptism is for the same end or purpose as repentance. If they were to *repent* in order to be forgiven, so were they to be *baptized* in order to the same end. Hence, "and be baptized" is not explanatory of a remission following repentance, but is a part of the sentence, without which it would be incomplete. Here is what some great Baptists as scholars say on the matter. Hovey says: "Here repentance and baptism are represented as leading to the forgiveness of sins." ("Commentary on John," Appendix, page 420.) W. R. Harper, former president of Chicago University, in a letter to J. W. Shepherd, April 22, 1893, says: "The preposition indicates that *remission of sins* is the end to be aimed at in the actions expressed by the predicates *repent* and *be baptized*." The learned Hackett, in speaking of the clause, "*for the remission of sins*," says: "This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." ("Commentary on Acts"—2: 38.) These eminent Baptist scholars repudiate Dr. Lofton's "parenthetical clause" theory, and plainly say that baptism with repentance was in order to the forgiveness of sins. It is hard and useless for my opponent to kick against the pricks, for the facts are against him.

His ridiculous and absurd position that the law concerning baptism was not fully enacted for ten years after the apostles, under the guidance of the Holy Spirit, began their ministry is the merest *subterfuge* in support of a hopeless cause. Cornelius and family had to be baptized for the remission of sins, as did those on Pentecost, when the gospel, with its rich provisions, was first promulgated. My friend yields his whole contention relative to the way in which Cornelius and his house were saved, by one single remark—viz., "*cleansing their hearts by faith*." If, as he first claimed, they were regenerated, washed, and made anew by the baptism of the Holy Spirit, then it could not have been done "*by faith*." Hence the expression, "*bare*

them witness" (Acts 15: 7-9), can have no reference to their salvation further than being an evidence to the Jews that these Gentiles had a right to the gospel.

The Doctor seems not to know the difference between the *gift* of the Spirit and the baptism of the Spirit. No one received the gift of the Spirit until *after* baptism. (Acts 2: 38.) What Cornelius and his house received was the baptism of the Holy Spirit, which was miraculous, enabling them to speak in different languages insomuch that the Jews were amazed and marveled. Was any one *amazed* and did any one *marvel* when Dr. Lofton was baptized in the Holy Spirit? If such occurrences were common and attended every conversion, how does my friend account for the Jews' becoming "amazed," and why did they "marvel" on this occasion? Ah, let him explain if he can. He makes *nonsense* out of the commission (Mark 16: 16) by saying that "he that believeth and is baptized shall be saved" "can only mean that the 'saved,' the disciple having been 'made,' not by baptism, but by faith, must be baptized to declare and symbolize the fact, and so saved." Kind reader, can you not see that a theory which requires such tampering with the plain statement of the commission is compelled to be wrong? Why not let it stand just as the Son of God left it, and not try to make it read: "He that believeth is saved, and should be baptized to symbolize that salvation." That is *exactly* what Dr. Lofton is here doing to this inspired document. Better hands off, my brother, for Jesus Christ spoke those words.

MR. SMITH'S REVIEW OF DR. LOFTON'S REPLY ON PAGES 144-154.

My opponent holds that the sinner, "dead in trespasses and sins," is quickened or made alive by the "direct" work of the Holy Spirit. If this be true, then regeneration is a *physical* change produced by the *physical* power of the Holy Spirit. His interpretation of "dead in sin" makes

the use of "moral power" by the Spirit out of the question, because the Spirit can only exert "moral power" through his word. The conversion of a sinner, with him, is as much a *physical* work as was that of raising Lazarus from the grave or that of creating the universe. If "dead in trespasses and sins" means that the one so dead cannot hear and believe God's word without first being made alive by the direct work of the Spirit, why is not conversion as much divorced from *moral power* as was the formation of the earth by the Spirit moving upon the face of the waters? I now affirm that the Baptist *theory* of regeneration, or conversion, is wholly *physical*, and absolutely destitute of *moral power*. Mr. Jeter, who was one of the greatest exponents of Baptist doctrine, and who was selected by his brethren to expose "Campbellism," says:

I shall now proceed to show that, in the case of dying infants and idiots, regeneration takes place by the agency of the Spirit, without the word." ("Campbellism Re-examined," page 49.)

If this is not *physical* regeneration, then will not the renewal of the earth be accomplished by a physical process. Now, unless the Doctor advocates *two kinds* of regeneration pertaining to the salvation of the soul, one for the "dying infants and idiots" and the other for the sinner "dead in trespasses and sins," then is the latter purely physical. And since the condition in which he places the sinner renders him unable to hear, believe, repent, and obey the gospel until quickened into spiritual being by the direct work of the Spirit, how can there be any difference between the regeneration of an unconscious infant and a "dead" sinner? The Doctor says that "dead in trespasses and sins" means "the moral inability of the sinner to believe and obey God, without the direct power of the Holy Spirit to quicken or make alive in Christ by the grace of God." The truth is, regeneration is accomplished by a *moral power;* and as the Holy Spirit exerts moral power *only* through or by his word, the word contains the only power which the Spirit exerts in the regeneration of

man. To deny this is to repudiate the power attributed to God's word throughout the Bible.

The Doctor says: "How the Spirit operates upon the soul by means of his word, I do not know." I beg to remind him that that is not the issue. His affirmation is that the Spirit operates, or exerts an influence in addition to that resident in the word. I have shown that there is nothing in the entire context of Acts 16: 14 to indicate in any way whatever that the Lord used any means other than his word to open Lydia's heart. The Doctor's effort to make the language, "to give heed unto the things which were spoken by Paul," refer to Lydia's *understanding* Paul's message, does violence to the word of God. To give heed, here, is used in the sense of *attending* to the words which Paul spoke—that is, *do* what the words required. Lydia was already a believer in, and a devout worshiper of, God, hence did not need the Doctor's "direct" work of the Spirit to quicken her into life. What she needed was information concerning Christ and to obey him in baptism. In order to get out of the difficulty in which he finds himself with reference to Lydia's case, he has to class that sincere and devout worshiper of God, as well as the pious Cornelius, with the hypocritical Pharisees! Shame on Brother Lofton for such conduct! It only betrays the weakness of his cause, which he should abandon at once. He tries to maintain his "direct" operation of the Spirit theory by saying that "one of the fruits of the Spirit is faith." (Gal. 5: 22.) Had he consulted the Revised text, he would not have been guilty of this blunder, for the correct reading is "faithfulness," which means fidelity to Christian duty. (Gal. 5: 22.) Of course, *indirectly*—that is, through the word—faith is the product of the Spirit, but otherwise it is not.

He comes to the salvation of Noah (1 Pet. 3: 20, 21) and admits that we are saved by baptism, but says "it is a *figurative* salvation!" Note, he has Noah *actually* saved from the destruction of the flood *before there was any flood*, for not until *after* he entered the ark did the flood begin. This he is compelled to do in order to have the sinner saved before baptism; but the word of God plainly

says that Noah and his family "*were saved through water*," without the Doctor's *figure*. He says they were saved the moment they entered the ark, and I will ask him: Did *faith alone* put them in the ark? Since he makes the ark a type of Christ, and "faith alone" did not put them in the ark, what becomes of his doctrine that *faith alone* puts a man in Christ? The facts are, Noah's salvation was not complete until the ark, in which he and his family were, was landed upon the summit of Ararat. The record says: "And the waters increased, and bore up the ark, and it was lifted up above the earth." (Gen. 7: 17.) Can any one reach the conclusion from this statement that Noah and family would have been saved if the waters had not *lifted* the ark from the earth? It was, then, through the instrumentality of both the *ark* and *water* that these eight souls were saved from physical death—typical of the sinner being saved from his past sins through the instrumentality of faith and baptism. "He that believeth and is baptized shall be saved." (Mark 16: 16.)

The Doctor seems to have forgotten that in his tract he said that John was called "the Baptist" because he baptized people, else he would not claim he could scripturally be called the "repentance" preacher because he preached repentance.

The selection of one by vote to fill the place vacated by Judas, and deacons to wait upon tables, is by no means parallel with the Baptist churches voting on candidates for baptism and membership. Hence "the principle of election" here established does not fit my friend's practice.

Notwithstanding the fact that Paul says "there is one faith" (Eph. 4: 5), Dr. Lofton has two—viz., "historical" faith and "saving" faith. Now the simple truth is, faith is always the same in *kind*, but differs in *degree*, and the degree of faith necessary to the "saving of the soul" is that degree which leads man to obey Christ. "He became unto all them that *obey* him the author of eternal salvation." (Heb. 5: 9.) He quotes, "He that believeth on the Son hath everlasting life;" and Christ tells us *when* we have life by that faith—viz., *when it leads us to obey him*, and baptism is a part of that obedience.

The second chapter of James is a thorn in my opponent's flesh, because it so plainly and completely destroys his doctrine of justification by "faith alone." The matter stands thus: "We are justified by faith only." (Dr. Lofton.) "Ye see that by works a man is justified, and not by faith only." (James.) Moreover, James (2: 23) says Abraham's faith was reckoned unto him for righteousness *when* he offered Isaac. Hence the effort of my opponent to exclude acts of obedience, or works, from the faith that justifies the sinner is squarely contradicted by an inspired apostle. Brother Lofton's failure to distinguish between works of righteousness which men may do independent of Christ, and those overt acts of obedience enjoined in the gospel, is the cause of all his trouble.

I have shown that my friend's doctrine has people saved apart from Christ in that he has them saved before baptism, because we are baptized into the body of Christ (1 Cor. 12: 13), and you cannot separate Christ, the Head, from the church, his body. He now says, "The eunuch, when he believed and was baptized, belonged to the universal church, or body of Christ;" and this he terms Christ's "*spiritual* body." I thank my brother for this admission, in which he has *yielded the whole contest*, for certainly he will not contend that pardon or remission can be had out of Christ's "spiritual body," into which he says the eunuch was baptized. If the "natural man" (1 Cor. 2: 14) is the alien sinner, and he cannot receive the things of the Spirit, how is he to be converted? The "natural man" of this passage is the "uninspired man." No one is ever regarded as a "Baptist" by even Baptist preachers until baptized, and this fact is proof positive that without baptism one cannot become a "Baptist." Why should baptism, one act of the creature, render the blood of Christ "of none effect" any more than faith, another *act* of the creature? He cannot explain such an inconsistency. He says the "Campbellites" are divided among themselves. Well, that does not prove the "Baptists" to be scriptural; and, besides this, I am no more defending a "Campbellite" (as the Doctor calls them) who departs from the teaching of the New Testament than I am a Baptist.

MR. SMITH'S REVIEW OF DR. LOFTON'S REPLY ON PAGES 183-194.

My friend contends that the fact of "Baptistees" not being translated is due to the guardianship of divine providence! The guardianship thrown around this word, as well as "baptizo," which prevented their translation into English, cannot be charged up to divine providence, but is due to the *love* of human traditions in religion. The Doctor's *bapt* no more means *dipt* than does "immerse," and his reasoning here is puerile, and simply aids the affusionist by contending for an anglicized word. With all the points of resemblance between the baptism administered by John and that Christ put in the commission (Matt. 28: 19, 20), he cannot make them one and the same, because the baptism of the commission is into the names of the Trinity, Father, Son, and Holy Spirit, which signify relations not secured by John's baptism. I quoted from Armitage to show that he sustained me in the position that "Baptist" was an "official title," and not a religious name to be handed down to the children of God. If Armitage contends for the denominational name of "Baptist," it only shows how a great man allows himself, influenced by a partisan spirit, to build again the temple of error he once destroyed. How could John's baptism be "Christian baptism," when he did not baptize in the name nor into the name of Christ? I still insist that there were children of God through the patriarchal and Jewish dispensations, but they were not Christians. I have two reasons for so saying. (1) No one could be a Christian without being married to Christ, from which the name "Christian" is derived; and the Scriptures plainly state that Christ had to die before such marriage could take place. (See Rom. 7: 4.) (2) The Scriptures plainly state that the disciples were called "Christians" first in Antioch. (Acts 11: 26.) The patriarchs were saints because of their righteous characters, but not Christians because of a relation which they did not, and in the providence and wisdom of God they could not, sustain before the gospel reign. The name

"Christian," *within itself*, does not signify the moral or righteous character of the one so called, for that is involved in the word "saint," which means one *sanctified*, or a *holy* person. Of course no one is *worthy* of the name "Christian" who is not a saint, but the name is a "proper" name, denoting our marriage to Christ.

My opponent admits that the Scriptures nowhere speak of "the Baptist Church." Then why does *he* so speak of the institution Christ said "upon this rock I will build?" Christ calls it "my church," hence it is proper to call it "Christ's church" or "the church of Christ," is it not? With reference to the church in its congregational form, they are called "churches of Christ" (Rom. 16: 16), but *never* "Baptist" churches. Brother Lofton is *constantly* and *unconsciously* surrendering his contention. He admits that circumstances could arise when the "use of the name as a denominational distinction" could be dispensed with, and, if used at all, "would be simply to indicate the typic or prototypic character" of John. Now he has told us that the name "Baptist" grew out of and originated from the fundamental principles of John's doctrine to which Baptists hold. How, then, can the name "Baptist" have any relation, typically or otherwise, to John's character? Furthermore, if the name is *involved* in the "doctrine" John taught, then how could it be used as a denominational name, and how could it be dispensed with without giving up John's doctrine? The Doctor is evidently tangled in his argument. If the church or kingdom was established before the resurrection of Christ, then was it a body without a Head, or a kingdom without a King. He was not Head of the church until he acquired preëminence in all things, and this was not done until he was born from the dead. (Col. 1: 18.) He was not King until crowned and seated upon his throne, and this did not occur until after his resurrection. (Acts 2: 36; Heb. 1: 3.)

Brother Lofton says: "How does he know that the Holy Spirit did not work with the word in order to the conversion of these people? And how does he know that they related no experience, or made no confession?" He forgets that he is obligated to show from the *voice* of Scrip-

ture, and not from the *silence* of Scripture, that the Holy Spirit operated directly in the conversion of those on Pentecost, and that they were required to relate an experience before baptism. I have shown that the gospel was preached, and as a result people believed and were convicted of sin, and it devolves upon my opponent to show from the *record* that any other power was present. He *cannot* do it, hence his questions. Suppose "it cannot be shown that all the details of that occasion were not given in the record," how does he know that one of the details not given was the direct operation of the Spirit? Better stick to the record, my brother, and not *assume* where the record is silent.

The Doctor says: "I agree that a body should derive its name from its head." Then, why should my opponent insist upon a name descriptive of a name derived from the head of the body? Why say "Baptist church of Christ," or "Baptist Christian?" Yes, the New Testament uses a variety of designations of the church, but not a single one of these designations is the name "Baptist." He says: "We do not refuse to wear, as the bride of Christ, our Husband's name." No, but you *dishonor* your Husband by wearing the name of his servant. Even if I should say "Christian church," referring to the body of Christ, I would be using the name of Christ to designate his church, for you can neither speak nor write the name "Christian" without calling or using the name "Christ." This is not true in saying "Baptist Church." If I were to admit that covenanted Israel was referred to by the name of "Jacob," that would not help my friend's cause, for God's people were *never* referred to as "Baptists;" hence the name "Jacob" furnishes him no precedent for his "Baptist" name.

The Doctor has agreed with me that the body of Christ includes all of God's children on the earth, and yet he has John the Baptist *in* the kingdom and *out* of the church, which is Christ's body! The church, or body of Christ, and the kingdom, are one and the same. One includes all or as much as the other, and in fact it is the same institution under different names designating different fea-

tures. The kingdom was not established in John's time. (See Luke 19: 11; Mark 9: 1; Luke 17: 20; 21: 31; 22: 29; Acts 1: 6.) People could only press into the kingdom in John's day by accepting the "gospel of the kingdom," which meant nothing more than that the kingdom is "at hand," or in the near future.

Brother Lofton has said that I misrepresented him in saying that he claimed John was called a "Baptist" before baptizing any one. My opponent was too hasty in that statement, as the following from his pen will show: "In John's case the name 'Baptist' was not due to the fact of having been baptized himself, for God himself made John a Baptist and so called him without baptism in order to begin baptism." (Page 192.) In his confusion, to get away from a serious difficulty, my brother let his pen slip at this point. I asked: If people are called "Baptists" because they are baptized to symbolize a death, burial, and resurrection gospel, how does my friend account for John's being called a "Baptist," who was never himself baptized? In his tract he says, "John was called a 'Baptist' because he baptized people," and now he says God made him a Baptist and so called him without baptism in order to begin baptism! Whither will he flee next?

With reference to the "new name" of Isa. 62: 2, I refer the reader to my first argument on page 159. I now make the following remarks: (1) Is it not most singular indeed that Dr. Lofton prefers the name "Baptist," by which the followers of Christ *were never called*, to that of "*Christian*," by which, under the approbation of the apostles, they were called at least twice, according to his own admission? (2) The fact that they were not called "Christians" for many years after the apostles began their ministry, instead of supporting my friend's contention that they were so called in derision, operates against it. Does it stand to reason that the enemies of Christ would go so long in the face of people's being baptized into the name of Christ, and that name on the lips of the world, without stigmatizing the disciples as "Christians," if the name was given in derision? They were called "Christians" in honor of Christ, and so called by *divine* appointment.

MR. SMITH'S REVIEW OF DR. LOFTON'S REPLY ON PAGES 223-233.

I have raised no objection to the name "Baptist" as a *title*, provided it is applied to one who fills the office which gave rise to it—viz., that of a baptizer. My contention is against the denominational use of this name as applied to the members of the Doctor's church who do not baptize. My opponent claims as Baptists, as I have shown, people who neither taught nor practiced the Baptist doctrine. He says: "Surely for twenty centuries Christ has somewhere had a true and visible church on earth." If he means by this that this "visible" church as he calls it was the "Baptist" Church, why has he not been able to trace it by such distinct marks of identification as to make out his case? Dr. Whitsitt found the "Baptists" sprinkling for baptism, and this spoils my brother's beautiful theory of a "Baptist" Church all through these twenty centuries. He admits that in New Testament times the disciples were one in faith and practice, and my contention is that it ought so to be now, and that his sectarian name "Baptist" is helping to perpetuate division. I cannot see how the church can exist in any other than a "spiritual sense," whether as the entire body or the local congregation.

The Doctor assigns me a position relative to whom the church of God, or church of Christ, includes, and says: "If I misunderstand him upon this point, I ask that he will correct me." The Scriptures teach that the body is one, made up of many members; or, "all the members of the body, being many, are one body." (1 Cor. 12: 12.) We become members of this "one body" by being baptized into it. (1 Cor. 12: 13.) Hence, wherever a person may be found who was baptized to enter this one body, and not to enter some religious denomination, that individual is a part of the body of Christ. Many such are scattered among the denominations of earth, who should come out of sectism. I am a member of the body of Christ which includes all who have believed and been baptized, and I

worship with any local congregation that worships as did those revealed in the New Testament. I repeat, any religious institution *larger* than a *local* congregation and yet *smaller* than the *entire* church or body of Christ, which includes all of God's children on earth, is an unauthorized body. Such an institution is the "Baptist" Church, as their own statistics show. In their recent convention in Oklahoma City, Dr. Lansing Burrows, Statistical Secretary, reported 6,515,878 Baptists in the world. Unless my opponent claims this religious body is the body of Christ, then it is smaller than the body of Christ, and larger than a local congregation. I defy him to find anything like it revealed in the word of God. I said, in substance, that disciples in a given community were required to assemble to eat the Lord's Supper; but where there were disciples, few or many, without a local organization, they had a perfect right to commune, and that the Supper *was not* confined to an organized congregation. There were, as I have shown, unorganized churches (Acts 14: 23; Tit. 1: 15), and this fact upsets my friend's theory.

The Doctor has had two long trials to meet my argument in which I showed that he takes the matter of salvation out of the "realm of faith," where God's word puts it, and transfers it over into the realm of absolute knowledge. This he does in his "experience of grace," as he calls it, in which he has an *inward* feeling that his sins are pardoned. Now, unless an "inward feeling" is the evidence of the divine Sonship of Christ, how can such "feeling" be an evidence of the forgiveness of sins? If he cannot know that Christ exists only by faith, how can he know in the absolute sense that Christ has forgiven his sins? I repeat, his doctrine destroys the gospel order of salvation by faith, and blasts the Christian's hope; for hope is based upon faith, and not knowledge. Nothing that takes place in man can be an evidence of pardon, for that evidence can *only exist in faith* in the *promise* of God. He says that I failed to say "how God reveals the fact of pardon" to us, but in this he is mistaken. Jesus Christ says: "He that believeth and is baptized shall be saved." (Mark 16: 16.) I knew and was conscious when

I believed (repentance included) and was baptized, and my faith in the promise of Christ, who cannot lie, was my solid evidence of pardon and ground of rejoicing. As the Spirit delivered the message from Christ, I have the Spirit witnessing with my spirit that my sins are forgiven; for he says that whoever does what he requires is a child of God, and my spirit tells me I did it.

My friend is not uniform in his position on the work of the Holy Spirit, for at one time he has the Spirit working *through* his word, and at another time working *with* his word. I have charged that the Baptist theory of conversion is wholly a *physical* process, and my friend's own admission sustains me. Hear him:

> The conversion of a sinner from a state of nature to a state of grace is the greatest miracle of revelation. "Born from above," "born of God," "renewing of the Holy Spirit"—these are terms implying spiritual death and revolution in the life principle and moral relations of the sinner, through divine agency and energy, not predicable alone of verbal instrumentality and specifically assigned to God through the Spirit.

Indeed, such a conversion is not predicable of verbal instrumentality *alone* or otherwise, but is purely physical from start to finish. When was a thing created by miracle *active* in its own creation? With my opponent, in the re-creation of man, he is as *passive* as was Adam in his creation, and the work is as *physical* in one as in the other. The Scriptures represent the sinner as an *active* agent in his conversion—"Repent ye therefore, and turn again, that your sins may be blotted out" (Acts 3: 19)—and this fact destroys my friend's doctrine of "miraculous" conversion.

I did not say the Spirit was not compared to the wind, but that "conversion" was not so compared.

My opponent introduced John 6: 44 to prove that sinners must be operated upon by the "direct" power of the Holy Spirit before they could come to Christ, but I showed, by the best Greek writers, that his theory was not to be found in the word "draw," upon which he relied. He now fishes the word "given" out of verse 65, and tries, by the use of this word, to make out his case. But this does not

help his cause, unless he could prove that God cannot or does not give sinners power to come to Christ in any other than a "direct" or "miraculous" way. It is true that no man can eat bread unless it be given him of God, but this does not imply that either the bread or the power to eat is *directly* given. Christ plainly states the reason they were not able to come—viz., lack of faith (John 6: 64); and as *faith* is that which enables sinners to come to Christ, if we can ascertain *how* God gives sinners faith, we will then know *how* he gives them power to come to Christ. The Scriptures teach that God gives faith *through* the instrumentality of his word. (John 20: 30, 31; Luke 8: 12; Acts 15: 7; Rom. 10: 17.) The Doctor admits that the sinner has the *power* to resist God's power to "draw" him, and this is an admission that God uses no *arbitrary* means in drawing sinners to Christ. He refers to Acts 7: 51, where Stephen charges the Jews with resisting the Holy Spirit as did their fathers; but this passage is fatal to his cause. Let him turn to Neh. 9: 30, and see exactly how "the fathers" rejected the Spirit, and this will show him *how* those to whom Stephen spoke resisted the Holy Spirit: "Yet many years didst thou bear with them, and testifiedst against them by thy Spirit through thy prophets: yet would they not give ear." This shows conclusively that in resisting the words of the Spirit spoken by the prophets they were resisting the Spirit. Likewise, when the Jews rejected the words of Stephen, they *resisted* the Holy Spirit's influence to convict and convert them. Nehemiah *distinctly* affirms that the influence of the Holy Spirit was exerted upon the hearts of the "fathers" *through* the prophets, but Dr. Lofton contradicts him by saying the Holy Spirit influences man by a "direct" work.

Neither Campbell nor any other intelligent disciple repudiates an "experience of grace," but they know to *what* such an experience is due—viz., *an abiding faith in the promises of God.*

I am glad to note that Brother Lofton is coming to lay less stress on feelings as an evidence of pardon, and I indulge the hope that he will finally assign feelings in religion their proper place.

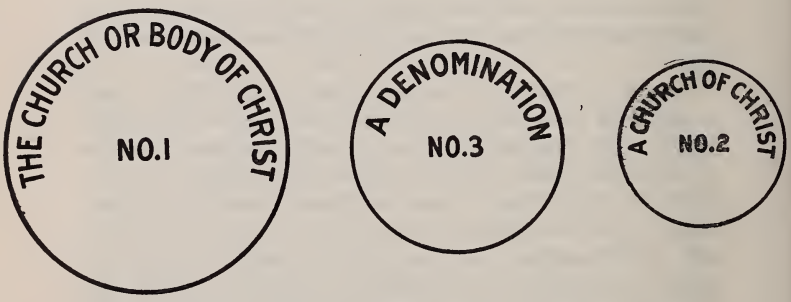
MR. SMITH'S REVIEW OF DR. LOFTON'S REPLY ON PAGES 259-270.

I am truly glad to know that Brother Lofton entertains a hope of my salvation based upon my "experience of grace," and for the same reason he should indulge a like hope for all those he terms "Campbellites," because they all have the same "experience of grace" growing out of their faith in the promise of Christ, who placed salvation from past sins *after* baptism. Our "claims over other people" do not consist in greater sincerity and honesty of purpose, nor yet in more general intelligence. We simply have better conceptions of the doctrine of "salvation by grace," and a better understanding of the nature and simplicity of the conditions of salvation through which the grace of God is appropriated. This advantage is not due to any superior wisdom upon our part, but rather to the simple and childlike faith we have in the appointments of God.

The Bible speaks of "the law of the Spirit of life" (Rom. 8: 2), and this "law" is expressed in the *words* of the Spirit, which are said to be "the sword of the Spirit" (Eph. 6: 17)—yea, more, "sharper than any two-edged sword" (Heb. 4: 12). Hence, when the Spirit is said to do anything in the salvation of man, it *is not* done "directly" and "mysteriously," as the Doctor asserts, but by the Spirit's established law, embodied in his word. Therefore, when my opponent asserts that the Spirit operates "directly" and "mysteriously" *through* his word, he is darkening counsel. For his "mysterious" and "direct" doctrine he relies upon John 3: 8; but I have shown that, whatever the passage teaches, it *does not* support his contention. To make the expression, "so is every one," sustain him, he must show that these words relate to the *operation* of the Spirit or the *process* of the new birth; and if his life depended on it, he *cannot do it*. Brother Lofton talks of the Spirit breathing *through* the word as he *accompanies* the word, as if the word of God, called in Scripture a "living

and incorruptible seed" (1 Pet. 1: 23), were a kind of *tube* or hollow substance, as a megaphone, through which the Spirit *breathes*, not in ideas addressed to man's comprehension, but an *unintelligible* influence, as wind sweeping over some surface! Such an influence would be purely *physical* and could play no part in conversion, which is a *moral* process from beginning to end. Of course, when Campbell was a "Baptist," like my opponent, he failed to speak as the oracles of God, and *misused* the term "Baptist" by calling John "a Baptist preacher," but he learned better and ceased to so pervert the word of God.

It seems difficult for my friend to grasp the truth regarding the church of God; hence, as a simple illustration of the difference between the church revealed in the New Testament and denominationalism, attention is called to the following diagrams:



The largest circle represents the church or body of Christ over which he is head and concerning which he said: "Upon this rock I will build." This includes *all of God's children on earth*, no matter where they may be, whether identified with a local congregation of disciples or isolated from such. The smallest circle represents a church of Christ or congregation of disciples with its bishops and deacons (Phil. 1: 1), such as Paul refers to when he says: "All the churches of Christ salute you" (Rom. 16: 16). The middle circle represents the Baptist Church or any other denomination, which is neither the church or body

of Christ containing all of God's children on earth nor a local congregation of disciples. It is *too large* to represent number two, and *too small* to represent number one—the only representations of the church in the New Testament. Simply because the "Baptist" Church or any other denomination has its organized local congregations does not render it any the less a sectarian body, which has no existence in the New Testament, for these local Baptist churches simply represent the middle circle or a religious body *larger* than a local congregation and yet *smaller* than the entire body of Christ. I refuse *absolutely* and *unconditionally* to be identified with any religious body other than the *body* of Christ which includes all of God's children and a local congregation of disciples, for whatsoever is *more* or *less* than this is sin. I have shown that Dr. Lofton does not get his *denomination* from the word of God; therefore, if he could have succeeded in proving that the name "Baptist" could be scripturally applied to a religious organization, he would be *misusing* it. He says the Paulicians had "church officers," but that is quite different from the "clergy" of the "Baptist" Church, composed of "Reverend D.D.'s."

The Doctor says: "I hold with James that a dead faith saves no man; and that the evidence of saving faith is confession, baptism, and good works, although not saved by these at all, but by faith alone." He here admits that James is laying down a general principle applicable to sinners as well as to saints, and James' statement on the case ruins my friend's cause, for the apostle says faith without obedience is *dead*. How can a man be saved by "faith alone," when James says such faith is dead? The Doctor will have to yield his contention or hold that man is saved on a *dead faith*.

Brother Lofton admits that in all the religious bodies through which he claims the "Baptists" came there were irregularities not consistent with Baptist doctrine and practice, and that these irregular bodies produced the Baptist denomination as we now have it. Noble confession! The "Baptist" Church, then, owes its origin not to the New

Testament Scriptures, but to the *evolution* of religious bodies practicing irregularities, among which was sprinkling for baptism!

The Doctor says, in answer to my question, "Where did the 'Baptists' get the true and only baptism?" that where they did not have it they restored it according to the Scriptures, like Israel restored circumcision. Well, now, I have abundantly shown that the "Baptist" *theory* of baptism *is not* that of the New Testament; hence the Doctor's assertion at this point is nothing short of *assumption*. But if a denomination resulting from irregular religious bodies could restore baptism, why could not any other religious body do the same? But there are two very *dissimilar* features between the body of Israel and the "Baptist" Church relative to the restoration of a divine ordinance. First, Israel was an unbroken body from its organization to the restoration of circumcision; while the "Baptist" Church had no existence, organic or otherwise, *before the sixteenth century*. Second, Joshua (5: 2) received a *direct revelation* concerning the restoration of circumcision, while the "Baptist" Church received no such revelation concerning baptism or anything else. They cannot tell *when*, *where*, nor *how* they got their baptism that keeps multiplied thousands whom they recognize as God's children from their Father's table.

Once more my friend yields *unintentionally* the controversy relative to his denominational name. Hear him: "I have said, if all God's people were one in gospel order, organism, ordinance, office, and doctrine, there might be no use for any name save the church of God or of Christ or of locality, or simply 'churches,' as in the New Testament." The expression, "as in the New Testament," is a confession that the New Testament furnishes names for the divine institution revealed in that book, and that these names are common to all the body of Christ. Furthermore, my opponent by this admission *refutes* his repeated claim that the name "Baptist" was involved in the "fundamental principles of John's doctrine"—viz., repentance and faith, added to a "burial and resurrection gospel;" for if

it were, the name could never be dispensed with without giving up repentance, faith, and baptism. Verily the Doctor's road is a *rough* one. Yes, I "insist upon the use of sound words," and admit that the word "Baptist" is a sound word when *scripturally* applied—viz., *to one who baptizes*—but very unsound in the use to which my friend puts it.

I wish to assure my brother that I have not *intended one single word* in this discussion as a "slur" at the faith and practice of "Baptists;" for however much I may differ from them, I recognize them in sincerity and honesty of purpose on equality with myself.

When my opponent stated that "religious liberty" consisted in "worshiping God according to conscience," I understood him to make conscience the rule by which to worship God; but since he disavows such doctrine, I take pleasure in accepting his explanation. It is evident from Baptist history itself that the religious denomination which "adopted," according to my opponent, "the general denominational name of Baptist as we now have it," *did not* get their baptism from any body of believers coming through the centuries practicing immersion *exclusively*, and this fact blasts their claim to the "only true" baptism—no matter if immersion was practiced here and there during those centuries. If "Baptists and Baptist history have been the spontaneous and constant result of gospel 'seed,' then the seed must have *degenerated* in fruitage from its original propagation; for gospel seed in New Testament times made no such people as "Baptists," but Christians only.

Brother Lofton has the unfortunate habit of reading into the text things which antagonize the word of God. Note the following: "In giving Cornelius and his house the Holy Spirit, God bore them witness of their faith." Now the record says no such thing. The "witness" here was not to Cornelius and his house, but to the Jews that the Gentiles had a right to the gospel. The very challenge of Peter, "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well

as we?" proves this beyond a doubt. This miraculous demonstration could be no "witness" to Cornelius and his house that they believed, and neither was it an evidence from God that they were saved—for all this could have occurred without sending for Peter, who was to tell them words whereby they should be saved. (Acts 11: 14.) Furthermore, the Doctor's theory sets aside the commission: "He that believeth and is baptized shall be saved." My friend says "there cannot be two salvations." No, but we are said to be saved by different things, one of which is baptism, and he cannot toss it aside as an Orientalism merely signifying what has gone before. He insists that the very moment one believes on Christ (the internal act with no outward expression in baptism), he is saved, but the Scriptures are against him. "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (John 12: 42, 43.) It is here *emphatically* stated that many believed on him, and yet the Doctor will hardly affirm that they were saved; but this he must do, or abandon the doctrine of "justification by faith alone." He may seek to escape his trouble by claiming that this was simply what he terms "historic" faith and not "saving" faith. But I once more remind the reader that the word of God makes no such distinction in faith, and that the record says they *believed on him*, and the reason they were not saved was that they refused to *confess* him, which would have been an outward expression of an inward faith. My friend seeks to lessen the cyclonic force of James' statement that "faith apart from works is dead" by claiming this applies to Christians and not alien sinners. But, unfortunately for him, James illustrates the principle by Rahab. Who was she at the time she "received the messengers and sent them out another way?" A resident of Jericho, and a bad woman up to that time, and this upsets all the Doctor's argument for justification upon the ground of "faith alone." What acts of Christian

service was the harlot of Jericho performing at the time of her justification? Let my brother point them out if he can, or admit that "faith alone," anywhere and at any time, before one becomes a child of God or afterwards, is dead, and therefore *cannot* save a soul.

My brother says: "In the deliverance of the Hebrews the Holy Spirit was typified by the 'burning bush;' and throughout all the steps leading up to emancipation the Spirit was ever present." How does he *know* that the burning bush typified the Holy Spirit? And if he could show that to be true and that "the Spirit was ever present," what then? The people were moved by faith in Moses as the sent of God, and the "direct" work of the Spirit was not wrought upon the Israelites, but upon the Egyptians and their cattle and the Red Sea—all of which was purely *physical.* The children of Israel were not saved from Egyptian bondage *until* they were baptized unto (Greek *into*) Moses in the cloud and in the sea. (1 Cor. 10: 1, 2.) Moses told them while standing near the sea crying: "Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day." (Ex. 14: 13.) The Lord told them to "go forward." (Verses 15, 16). After they passed over the sea, it is said: "Thus Jehovah saved Israel that day out of the hand of the Egyptians." (Verse 30.) Now the sinner is freed from the bondage of sin when he is baptized into Christ. "He that believeth and is baptized shall be saved." (Mark 16: 16.) But in the face of the plain declaration that the Hebrews were not saved until they passed over the sea, Brother Lofton says: "The Hebrews were saved by the blood and perfectly safe before their baptism." Surely "the Baptist maxim" is hard pressed when forced to thus repudiate the clear declarations of holy writ!

I have enjoyed this friendly controversy with Brother Lofton regarding our differences, and I believe we both have striven to treat each other with Christian courtesy. I feel sure that we think none the less of each other be-

cause of this interchange of views, but, on the contrary, have been brought into a closer friendship. I now leave my part of the work in the hands of the public, and pray God to bless and overrule it all to his glory and our eternal happiness.

DR. LOFTON'S FINAL REJOINDER.

By a misunderstanding of my own, I am restricted to a brief reply, and shall not be able to answer my opponent in every detail of his last argument, and so will confine myself, more specifically, to a general summary of our discussion.

I. The Baptist Name.

1. As I have shown, it was a name applied to John because of his baptism, and was a title of distinction significant of his "preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand" (Matt. 3: 1, 2), involving faith in the coming Messiah signified by baptism with reference to the remission of sins confessed, requiring reformation of life and "righteousness" of "soul" *beforehand*, as shown by Josephus (Ant. 18, 5, 2) and by Paul (Rom. 10: 10), in which it is seen that "with the heart man believeth unto *righteousness*." This is fundamentally Baptist doctrine and practice as set up by John the Baptist and adopted by Christ and his apostles. In following the order, doctrine, and practice of John, the Baptists have attained the denominational title of their prototype as a characteristic distinction, without organic conflict with the headship of Christ; and the name being a perfectly scriptural and pertinent distinction, it cannot be sectarian or subversive of the truth of Christ.

2. Again, the name "Baptist" is derived from the word "baptism," and is symbolic and significant of the "gospel" based upon the death, burial, and resurrection of Christ (1 Cor. 15: 1-5), and of our spiritual death, burial, and resurrection in Christ (Rom. 6: 2-5). In accord with their name, Baptists are a death, burial, and resurrection people who do not pervert the form, subject, nor

design of the ordinance; and they have ever maintained its spiritual import as a declarative symbol and as a Christian obligation. The name "Baptist" is perfectly synonymous with the name "Christian;" and though all Christians may not be Baptists in name, all true Baptists are Christians, not only in name, but in spirit and truth.

3. The name "Baptist" is the historic appellation of a people whose gospel order, doctrine, and practice have been traced back to the apostolic age. They were specifically known as "Anabaptists," sometimes called "Baptists," and finally so named as never having symbolized with Rome or with her Protestant offspring; and they are the only people recognized as having come down through all the Christian ages, with any sort of succession, with gospel order to the present time. They have the sanction of God, the seal of martyrdom, the testimony of history, and the crown of orthodoxy, evangelicity, and glorious achievement accorded by the highest scholarship of this day.

My opponent alone excludes the Baptist denomination from the body of Christ and the kingdom of God. He says: "Any religious institution larger than a local church and yet smaller than the entire church or body of Christ, which includes all of God's children on earth, is an unauthorized institution." He means only those who are baptized to enter this body are members of it, although many are in sectarian institutions, and that baptism is necessary to become a member of the body of Christ. This is pure Romanism; and his heresy is the result of his sacramental baptism and church order, which are the hollow medium and repository of salvation grounded in the unspiritual doctrine of Pelagianism united with the lifeless ritualism of Rome. Campbellism has only the *form* of gospel baptism and of the gospel church. We are born into the body of Christ, as into Christ himself, by *faith* symbolized by baptism, and so admitted into the local churches. The spiritual body of Christ has always existed, and the gates of Hades has never, and can never, prevail against it; and the only organic manifestation of that body, according to the New Testament pattern, of

which we have any historic account as in any way succeeding from the apostles, is that of the Baptist churches, the witnesses of Christ through all the persecuting ages, and here to-day and to stay.

The Baptist denomination is not a "religious institution," but a body of independent churches of gospel faith and order, without federation and coöperative in the life and spread of the kingdom; and they are only a separate and independent denomination, so called, by differentiation from sects of unscriptural order and organism, or of heretical doctrine and practice, some of them posing in the very name of Christ only. The Baptists, however, do not claim to be the only people of God on earth by reason of their organism or their baptism. God's people are made by faith before baptism; and it is evident that there are millions of true and godly Christians who have erred in the form, subject, and design of baptism as well as in the order and organism of the visible church. Contrary to the circles of my opponent, the Baptists are represented by the following circles:

No body of Christians on earth, whether denominated or not, contains all the people of God; and my opponent admits that some of the people of God are in other sects besides his own, or otherwise isolated, which destroys his argument.

My opponent says that I claim as Baptists people who neither taught nor practiced Baptist doctrine. He is certainly mistaken; and if he has read Dr. Armitage's "His-

tory of the Baptists," which he has tried to cite so often against me in this discussion, he would see the track in blood of the Baptists through the centuries. Such people as the Paulicians, the Petrobrussians, and the Waldensians of earlier times, the Anabaptists of the sixteenth century, with others before and up to the seventeenth century, he would have seen a people teaching and practicing Baptist doctrine. So of the first centuries in England, and during the period of the Lollards and Wycliffites, and down to the period of the English Anabaptists or Baptists, who finally restored all things and perfected their order which had been so often broken and irregular through the fiery persecutions of Antichrist. Francis Cornwell, one of the "restorers," puts it succinctly when he said, in 1645: "The Nationall churches have trodden the holy citie of believers in Jesus Christ dipt under foot, neere 42 months; which reconing a day for a year, may amount to neer 1260 years. (Rev. 11: 2.)" (See my "English Baptist Reformation," page 183.) This was the position of the Baptists of the seventeenth century in England—namely, that the "holy city of believers in Jesus Christ dipt," that is, Baptist churches, had now come out of the "wilderness" period of 1260 years, and, like Israel of old, as they put it, had restored their ancient rite and perfected their order. They had always been regarded as the "dipt" churches or the churches of Christ, as much so at any period as the "seven churches of Asia," which were churches of Christ, and at no time as irregular and perverted in doctrine and practice. They were always evangelically pure in doctrine.

I did say that if all Christians should unite upon the gospel, there might be no use for the Baptist name—that is, as a denominational distinction; but the fundamental reason of the name, its symbolic and characteristic significance, its historic importance, might not be lost to the people of God thus following the original order of the gospel. Christian union upon the gospel implies going back to John and the Jordan, to Christ and his apostles. Really, if not nominally, all would become Baptists; and it would be hard to forget what Dr. Armitage, my opponent's

witness, says of John: "Harbinger, preacher, theologian, and martyr, next to his Master, we find the great typical Baptist of *all ages*." I am heartily in favor of Christian union upon the gospel—John's ideal.

My brother asks: "Why could not Alexander Campbell have originated a church on the basis of the New Testament teaching, as well as any one else?" The ground was preëmpted by the Baptists; and, unfortunately for Brother Campbell, he went beyond the Baptists and founded a church in the shallow doctrines of Pelagianism united with the hollow practice of Romanism—pedobaptism excepted.

II. BAPTISMAL REMISSION.

My position in this discussion is that the Scriptures reveal baptism, like the Lord's Supper, as a memorial and symbol of salvation by grace, but not a factor in the production of salvation. If baptism is figurative, it is not literal; and it cannot be both figurative and literal. If it is the symbol, as my opponent admits, of the death, burial, and resurrection of Christ, then, as in Rom. 6: 2-5, it is the symbol of our spiritual death, burial, and resurrection in Christ; and the analogy of death before burial and resurrection must be preserved. The Campbellite theory of burial in order to death and resurrection is impossible of baptism. The sinner must be dead to sin—cleansed by the blood, renewed by the Spirit, and so united with Christ—before baptism can have any symbolic application to his state according to the analogy of death, burial, and resurrection as baptism displays in the state of the Savior. Faith does this work and baptism symbolizes and declares the fact.

The pivotal point in this discussion is Acts 10: 43-48; and beyond question I have shown that Peter baptized Cornelius and his house after they believed and "*their hearts*" were "cleansed by faith." My opponent dodged this issue in his first reply and sought to cover my argument by an appeal to two or three Baptist scholars touching Acts 2: 38. In his second reply he referred to the conversion of Cornelius and his house as a kind of phe-

nomenon by which the incident displayed, to the astonishment of the Jews, that God had received the Gentiles, and that the gift of the Holy Spirit did not imply the forgiveness of sins of these people upon whom the Spirit had fallen. In his last reply he seeks to smother the subject again by an appeal to Hackett and Hovey on Acts 2: 38, and by misrepresenting me as saying that "the law of baptism was not *fully* enacted for ten years" after Pentecost, and in saying in my first reply that Cornelius and his house "were regenerated, washed, and made anew by the baptism of the Holy Spirit." I said no such things, but said that the baptism of Cornelius and his house was simply the clear interpretation of Acts 2: 38, and that the gift of the Holy Spirit, on that occasion, was clear *proof* of their conversion and forgiveness before their baptism. In his second reply he said my case was made out if I could show that the baptism of the Holy Spirit, in any case, necessarily implied "that sins had been forgiven;" and I cited him to Acts 15: 7-9, the very case in point, in which Peter says of Cornelius and his house: "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and *believe*. And God, who knoweth the heart, bare *them* witness, giving *them* the Holy Spirit, even as he did unto us; and he made no distinction between us and *them*, cleansing their *hearts* by *faith*."

Now my opponent makes the glaring misrepresentation of this passage by saying: "The expression, '*bare them witness*,' can have no reference to their salvation further than being an evidence to the Jews that these Gentiles had a right to the gospel." Peter says: "And God, who *knoweth the heart*, bare *them* witness"—meaning, as clear as language can make it, that God, who knew the hearts of Cornelius and his house that they had *believed*, bore *them* witness of the fact by giving *them* the Holy Spirit; and they manifested the fact by speaking with tongues and glorifying God! Not only so, but "God cleansed their hearts by *faith*." What faith? The faith with which they *believed* when God, knowing their hearts, bore *them* wit-

ness by giving *them* the Holy Spirit. Therefore their hearts were cleansed, through God, by *faith* before the Holy Spirit fell upon them, for they believed before the Holy Spirit fell upon them, which was God's witness to them, and not to the Jews, that they had *believed in heart.* Of course the Jews had external witness of the fact and were amazed at the demonstration; but the "witness" of the text was to the Gentiles who had believed and whose hearts were cleansed by faith beforehand. And all this before Peter said a word about baptism!

My case is made out. I have here broken the backbone of Campbellism, which rests for its entire structure upon a false baptism—a baptism for the remission of sins and for the regeneration of the soul. I am willing to leave my argument from Acts 10: 43-48 to the decision of any council of disinterested scholars (see pages 94, 117), with this my last statement; and against all the scholarship of the world to the contrary based solely on Acts 2: 38, I put my argument and defy contradiction. All the arguments of my opponent from this and other standpoints go for nothing. His oft-repeated text, "He that believeth and is baptized" (Mark 16: 16), as I have repeatedly shown, is an Orientalism which puts the sign for the thing signified. Jesus likewise said (John 6: 54): "He that eateth my flesh and drinketh my blood hath eternal life." So of John 3: 5; Acts 2: 38; 22: 16; Rom. 6: 3-5; Gal. 3: 27; Eph. 5: 26; Tit. 3: 5; and the like—all are designations by the external symbol of the internal change entire, involved by the remission of sin and the regeneration of the soul; while there are scores of literal passages on the same subject in which the change is wholly ascribed to faith.

My opponent garbles and perverts Dr. Armitage in every passage of history quoted (pages 73, 139, 140), as any candid reader can see who intelligently examines the quotations; and in the citation of Armitage's quotation from Liddon (page 140), he represents Armitage as approving the whole quotation, whereas Armitage says: "Although Liddon makes baptism the *instrument* of regeneration,

perhaps no modern writer so lucidly sets forth its *relation* to regeneration as he;" and while Armitage here repudiates Liddon's sacramental theory of baptism, my opponent swallows it whole, and attributes it to Armitage! Right on page 139 Dr. Armitage says: "The conception of divine dignity which Christ threw into baptism led the apostolic churches to see the proper place it holds in the gospel system, and to shape their polity accordingly. Their conduct contrasts strikingly with that *modern* fanaticism which pushes it out of the place given it by Christ, either making it the *source* of moral regeneration, or by depreciating it as an *optional* rite or form." Armitage here had, respectively, Campbellism and pedobaptism in view. No man was ever further from either. Armitage was the stanchest of Baptists, and so were Hovey and Hackett, neither of whom my opponent understands unless he quotes them further without garbling.

Unquestionably Noah and his family were safe and saved in the ark before the ark entered the water; and, by a "like figure," we who believe are safe and saved in Christ, the Ark of our salvation, before we enter the water. If we are saved and safe in Christ, by faith, before water, we can only be saved symbolically by water. My opponent asks: "Did faith alone put them into the ark?" Paul says: "By *faith* Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the *saving* of his house" (Heb. 11: 7); and of course he entered the ark by faith, which ark, Paul says, was "for the *saving* of his house." Peter simply uses an Orientalism by figuratively ascribing the salvation to water which belonged to the ark—the sign put, in our case, for the thing signified. (See page 147.)

Most assuredly the Hebrews were saved in the land of Egypt when the passover blood was sprinkled upon the door posts and lintels of their houses and when they had eaten the passover lamb. The blood was not simply shed and the lamb slain typical of Christ's atonement, but the blood was *applied* and the flesh *appropriated*, typical of justification and the new life by *faith in Christ;* and they were under the leadership of Moses, the type of Christ,

and under the guidance of the Holy Spirit symbolized by the pillar of fire all the way to their Red Sea baptism. They were regarded as out of Egypt when encamped in the wilderness by the sea (Ex. 14: 12); and when they were baptized unto Moses in the cloud and in the sea, it signified their union with, and submission to, Moses as their leader and lawgiver under God—typical of our baptism unto Christ. Their baptism was the declaration of their salvation already complete, but not symbolized and solemnized until baptism; but they were perfectly saved and safe from the application of the blood to the baptism itself; and nothing could be a clearer illustration of the Baptist maxim: "Blood before water, Christ before church, and the Holy Spirit, with the word, before all, in all, and through all." (See page 269.) The baptism of Israel in the cloud and in the sea was the type of a blood-redeemed, Spirit-guided, and Christ-healed people, symbolizing their salvation, already complete, and their subordination to Christ, already their Head.

My opponent tries hard to get around Saul's conversion or salvation before his baptism; and he now assumes that Ananias, who laid his hands upon Saul, could only restore Saul's sight, but not impart the Holy Spirit because not an apostle! Ananias was specially appointed of God for the purpose; and when he came to Saul, he laid his hands upon him and said: "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight and be filled with the Holy Spirit." (Acts 9: 17.) Ananias says that this was his business—namely, to lay hands on Saul that he might receive sight and be filled with the Holy Spirit; and if Saul was not pardoned until his baptism, then Ananias baptized an unpardoned sinner full of the Holy Spirit! What sort of a religion is Campbellism, anyhow? (See page 115.)

My opponent asks: "Will Dr. Lofton say that baptism *is not* a part of the gospel?" As a part of the system of religious truth which we technically call the "gospel," baptism is a part; but it is no part of the gospel logically defined as the "*good news*" of salvation. Paul (1 Cor. 15:

1-4) comprehends the "gospel" by which we are "saved" in the death, burial, and resurrection of Christ as "*received*" by faith, "except ye *believed* in vain," without any reference to baptism whatever. As I have abundantly shown, baptism symbolizes the facts of the gospel, but has no part in producing those facts, and, like the Lord's Supper, church organism, officers, administration, and other like externals, is only an adjunct of the gospel, or "glad tidings" of salvation.

III. WORK OF THE HOLY SPIRIT.

I come now to the direct operation of the Spirit, through the word, in the conviction, quickening, and conversion of the sinner, ridiculed by my opponent; but God says: "Not by might, nor by power, but by my Spirit." (Zech. 4: 6.) The Spirit is the author of life, as in nature (Rom. 8: 11), so in grace (John 16: 8; Eph. 2: 15). Christ was indebted to the Spirit for his power to heal, cast out devils, raise the dead, and transform the soul, at his word, in response to the faith of those "made whole," whose "sins" were "forgiven." (Matt. 9: 5; 9: 20; Luke 7: 48-50.) Sin was represented by blindness, deafness, paralysis, leprosy, insanity, death; and with the word of Jesus it took the same power to heal the spiritual as the physical. "Thy sins be forgiven thee," "Arise and walk," were but counterparts of the same miracle by which both soul and body were healed.

As I have repeatedly shown, Ezek. 37: 1-14 illustrates the efficiency of the Spirit, through the word, organizing Israel's dry bones into bodies and breathing life into those dead bodies; and John 3: 8 presents precisely the same process spiritually in the "new birth" of the dead soul awakened to hear the "voice" and quickened through the vitalizing *breath* of the Holy Spirit. The word is planted in the mind of the sinner by Paul and watered by Apollos, but God must give the increase—make the seed grow. (1 Cor. 3: 6-8.) God must open Lydia's heart to hear Paul (Acts 16: 14), just as he woke the ear of Isaiah to hear (Isa. 50: 4), or inclined the heart of David to his statutes

(Ps. 119: 36). The word is mediate and instrumental in regeneration, but the Spirit is immediate and efficient in that work which changes the governing disposition of the soul, and brings character and life into line with divine holiness.

Hence the expressions, "born of God" (John 1: 13), "born of the Spirit" (John 3: 8), "brought forth [begotten] by his own will" (James 1: 18), "begotten again of incorruptible seed" (1 Pet. 1: 23), "a new creature [creation]" (2 Cor. 5: 17), "created in Christ Jesus *unto* [not on account of] good works," his "workmanship" (Eph. 2: 10), "partakers of the divine nature" (2 Pet. 1: 4)—all this and more cannot be predicated merely of moral suasion through verbal ideality and force, apart from the Holy Spirit's presence and operation in the spiritually depraved soul. "The natural man" incapable, of himself, of spiritual understanding, "dead in trespasses and in sins," "by nature the child of wrath," "conceived in iniquity and brought forth in sin"—all this and more cannot be predicated of moral ability to believe, repent, and obey God, of itself, by means of the word, without the drawing agency and the enabling power of the Holy Spirit. (John 6: 44, 65.)

Even the Christian, as Christ had in his ministry, must have the indwelling Spirit (Rom. 8: 11), the witness of the Spirit (Rom. 8: 16), the Comforter (John 16: 7), the infilling of the Spirit (Acts 13: 52), the intercession of the Spirit (Rom. 8: 26, 27)—groaning through us with prayer and teaching us how to pray as we ought; and if, in all these respects, the Christian must have the presence and power of the Spirit, how much more the depraved and color-blind sinner in order to conviction, quickening, and conversion! I grant the necessity and power of the word as a convicting, quickening, and converting instrumentality—that it is always objectively addressed to the sinner without reference to the subjective work of the Spirit because the sinner must first hear and understand the truth as in Jesus; but repentance through conviction of sin and faith through godly sorrow for sin which are the elements of regeneration and the ground of remission, are the gift

of God through the operation of the Spirit. (John 6: 44, 65; 1 Cor. 3: 6-8; Eph. 2: 1-6.) The Spirit is everywhere present and active with his word since he is represented as convicting of sin, striving with men, making alive, acting upon, inspiring, abiding in, filling, interceding for and through us with unutterable groanings, teaching us how to pray as we "ought" (Rom. 8: 26), and subject to our asking (Luke 11: 13) at the hands of our Heavenly Father.

My opponent charges me with "*physical regeneration*" in holding that the Spirit, with the word, operates directly upon the soul; that the Spirit *breathing* in company with his word upon the soul would be an "unintelligible influence, as wind sweeping over a surface," and "would be purely physical and could play no part in conversion." This is precisely what Jesus did with his apostles. "And when he had said this, he *breathed upon them*, and saith unto them, Receive ye the Holy Spirit." (John 20: 22.) The breathing of the "four winds" upon the slain of Israel (Ezek. 37: 2-14) is interpreted of God (verse 14) when he says: "I will put my Spirit in you, and ye shall live." John 3: 8 means the same thing spiritually to the spiritually dead soul that hears the "*voice*" and realizes the quickening power of the Spirit *breathing* life into the convicted, repentant, and believing sinner. There could be no such thing as "physical regeneration," except in physically dead things, and this is called resurrection, as in the case of Lazarus and others quickened by the word of Christ as accompanied by the Holy Spirit; but what is true of the physical is true of the spiritual, though not in a passive sense. The intelligent and sentient sinner hears the "voice," is convicted of sin, repents and believes, as with the word the Spirit breathes spiritual or eternal life into his soul, and he becomes a "new creation" in Christ Jesus. *Breath* is the figure of *life;* and as Christ breathed upon his disciples and so imparted to them some extraordinary gift of the Holy Spirit, so, through his word, the Spirit imparts eternal life to the sinner, represented as his *breathing* or life-giving power. (John 3: 8.)

The "one birth of water and Spirit" theory of my opponent is overthrown by John 3: 6, 8, in which the birth

of the Spirit is isolated and emphasized to the exclusion of water, and is so defined as to imply that the water birth is only symbolic of the Spirit birth and of visible relationship to God's kingdom. It would be impossible for water and Spirit to be component "elements" of "one birth"—the one being physical and the other spiritual. Repentance and faith are the "elements" of the new birth of which the Spirit is the source and water the sign.

John 1: 12 clearly shows that those who received or believed Christ had for this reason the right or the power to be or become the children of God; or, in other words, because they "*were* born of God," and not of any thing or body else. "To become" does not imply any future process of developing God's children already born of him. Regeneration and justification are instantaneous with faith: "He that heareth my word and *believeth* on him that sent me, *hath* eternal life, and cometh not into judgment, but *hath* passed out of death into life." (John 5: 24.) So of a host of other passages. However regeneration and justification may be logically distinguished, they are synchronous and inseparable in the moment of "faith unto salvation."

The Adamic sin and its consequences of guilt and condemnation based upon racial unity and responsibility is the burden of Rom. 5: 12-21; 1 Cor. 15: 20-22, according to the scholarship of the ages. The race was totalized in Adam, body and soul, and is individualized in birth, or else there is no racial identity or unity. As in the animal, so in the human, according to God's law of procreation, mind or soul—intellect, will, and sensibility—is born with the body, the material with the immaterial, and this is not materialism. (Eccles. 3: 21.) "That which is born of the flesh is flesh" (John 3: 6), according to all scholarly interpretation, refers to sinful human nature (*sarx*), contrasted here with the spiritual or sinless birth. The Bible knows nothing of sin except as racial ruin through Adam, wrought in unbelief; nothing of salvation except racial redemption through Christ, appropriated by faith; and if Rom. 5: 12-21 involves only physical death, it involves only physical redemption, which no scholar would affirm.

Heb. 7: 10 affirms that Levi paid tithes in the loins of his father Abraham. If so, he was seminally in the loins of Abraham—not simply in "body or flesh," which could not be personified, but in soul and body, which could be called "Levi" personally. This is a fine illustration of our racial totality in the loins of Adam and of our racial unity in Adam's sin—just as Levi seminally in the loins of Abraham shared the honor of paying tithes in the loins of his ancestor.

The silly question of my opponent as to whether Adam sinned by the inheritance of depravity is easily answered, as I have already answered it, in the fact that Adam fell from a state of innocence, by transgression, into a state of depravity, and so corrupted his posterity—the very first of whom was a murderer. Adam originated human depravity on earth, as Satan did in heaven; and Adam fell by Satan's temptation. Evil, like other things, had to have a beginning.

I did not compare Lydia and Cornelius to the "hypocritical Pharisees," but to such Pharisees as Saul of Tarsus, who was a lost sinner, "dead in trespasses and in sins" (Eph. 2: 3), and whose "heart" had to be "cleansed by faith" as any other sinner saved by grace. He, too, was a "worshiper of God;" but, in the light of Christ, he found himself "the chief of sinners."

The lexicographers and scholars are against the view of my opponent that the Ninevites (Matt. 12: 41) repented into (*eis*) the preaching of Jonah. They hold that *eis* here must be translated "in view of" or "on account of." So Dr. Broadus. Repenting "*into* the course of life demanded by his preaching" was the consequence of his preaching *at* (*eis*) which they repented.

God approved Abraham's faith (Gen. 15: 6) when he "reckoned it to him for righteousness" or justification, and made with him and his seed an everlasting covenant; and his circumcision afterwards (Gen. 17: 11) was the token of this covenant and the seal or assurance of the righteousness of his faith or justification which he had in uncircumcision, or *before* circumcision. Abraham was justified by faith before circumcision (Rom. 4: 1-5); and

I have no objection to the suggestion of my brother that baptism, after the analogy of circumcision, may be the token, seal, assurance, or declaration of the righteousness of our faith, which is justification by faith, had *before* baptism, but not *in* baptism. Abraham's case, however, is a deathblow to Campbellism; and it is pitiful to see how my opponent resorts to James 2: 22-24 to find an argument for his baptism through Abraham's justification by work. In offering up Isaac it is said (Gen. 22: 1) "that God did *prove* Abraham;" and hence his justification by work was a justification unto *proof*, not unto life as in justification by faith which took place twenty years before when he *believed* and his "faith was reckoned to him for righteousness," of which circumcision was the seal or token. Abraham was already saved by faith, signified by circumcision; and his justification by work was only proof of his fidelity and the ground of his greater blessing in the promises which God had made him. (Gen. 22: 16-18). His faith was strengthened and perfected; but this was not saving but *sanctifying* faith.

Believing into Christ spiritually and being baptized into Christ symbolically to signify the fact is not a contradiction, but a Scripture truth.

My opponent maintains that the baptism of the Holy Spirit received by Cornelius and his house was not "the gift of the Spirit," as in Acts 2: 38. Luke says: "On the Gentiles was poured out *the gift of the Holy Spirit.*" (Acts 10: 44.) Peter says: "Who have *received* the Holy Spirit as well as we." (Acts 10: 47.) Again he says: "God gave unto them the like *gift* as he did also unto us." (Acts 11: 17.) "Baptism of the Holy Spirit" and "gift of the Holy Spirit" are one and the same thing, according to the word.

If Alexander Campbell did not teach that one must believe on Christ, repent of his sins and be baptized for the remission of his past sins, without the direct operation of the Spirit, what did he teach? This is the teaching of my opponent; and it has been the teaching of Campbellism from the day of Alexander Campbell to the day of Elder F. W. Smith. In the conversion of a sinner the Holy Spirit

personally, or by direct influence, has no part; and if he enters the baptized believer, he still acts, as in the sinner, only through the word, according to my opponent. "The Spirit *himself* beareth witness with our spirit, that we are the children of God;" but the independent, "*himself*," which would have been left out of the text if only the "word" was implied, has no significance with the Campbellite; and it is impossible to conceive what evidence or service there is of the Holy Spirit to the Campbellite. His conversion is that of a discursive faith and repentance through a belief of the truth, apart from any contact with the Spirit; and his regeneration and remission is only a pardon of sin and a change of state secured in water, after which it is claimed that the Spirit takes up his dwelling in the heart wholly fitted, by a mental change through the word and a change of state by means of a physical obedience in baptism, for his abode.

If "baptism of the Holy Spirit" and "gift of the Holy Spirit," as at Pentecost and Cæsarea, are one and the same, and if that baptism or gift is not now bestowed, then my opponent has no Holy Spirit; and I can see no difference between his theory of religion and that of the ethical theory of the Christian rationalist who follows simply the ideal Christ without any reference to the Holy Spirit, except as expressed by the truth of God. His doctrine of justification by faith depends wholly upon justification by work; and the logic of his position is that God for Christ's sake forgives us for the sake of our own external obedience, which alone makes faith valid unto salvation. There is no necessity for Christ with him except as an expedient in salvation; and his obedience on the cross must be supplemented by our obedience in order to salvation. Campbellism knows nothing of grace beyond its provision of redemption and the word, which interpretation is nothing more than nature; and it is a stranger to the text: "But if it is by grace, it is no more of works: otherwise grace is no more grace." (Rom. 11: 6.) In other words, our salvation is all of grace, or none of grace, in provision, application, and consummation. (Eph. 2: 8-10.) "For this cause it is of *faith*, that it may be

according to *grace*," and not of law, or work, lest any man "should glory." The sole condition of grace is faith, the sole medium through which grace could operate between God and the soul in the application of the atonement, and in which there could be no merit of work claimed by which man could boast. If baptism, or any other act of external obedience, intervenes in order to salvation, it destroys the province of faith and robs grace of its glory. My opponent's theory is a stranger to the elective "purpose of the grace" of God "before times eternal" to save an innumerable host, otherwise lost without the drawing and enabling power of the Holy Spirit. (See 2 Tim. 1: 9; 1 Pet. 1: 1; 2 Thess. 2: 13; Rom. 8: 28-39; Eph. 1: 4; John 6: 37-40, 44, 65.)

In conclusion, there is no difference between my opponent and myself as to the necessity of *obedience*. Jesus says: "If a man love me, he will keep my word." (John 14: 23.) Faith works through love (Gal. 5: 6), and all obedience is the fruit of a love-working faith. Baptists obey Christ in baptism as thus animated, and we hold that there can be no love to obey that is not born of God. All acceptable obedience to Christ springs from love, and there can be no love without life from God through faith that works by love. "We *know* that we have passed out of death into life, because we *love* the brethren." (1 John 3: 14.) "God is love," and the love of God and one another is the test of divine life and discipleship. We obey, therefore, because we love, not in order to salvation as a reward; for we love and obey *because* we *are* saved by grace, and that not of ourselves, since it is the gift of God. (Eph. 2: 8-10.) We have nothing whereof to "*glory*" in ourselves. Even our faith, however exercised by ourselves, is the gift of God (Eph. 2: 8); and our baptism, being an act of overt obedience, is the fruit of our faith, which is the condition of our justification. Baptists believe in obedience, insist on obedience, as the evidence of faith; and where that evidence is wanting, we simply hold that the faith is wanting, or dead. The Baptist position is wholly spiritual, not ritual, nor rationalistic; and hence our maxim: Blood before water, Christ before church, and the

Holy Spirit, with the word, before all, in all, and through all.

But I have reached my limit. My space is out. I have had to leave some of my opponent's points untouched which I could have easily answered. Amid many interruptions and distractions I have tried to do the best I could; and with every stroke of the pen I have prayed God to lead me in the way of the truth and for the good of the world. I dedicate my effort to Christ and his people; and I reciprocate the closing remarks of Brother Smith, who is part contributor of the work we send forth to the world, I trust, for the glory of God and the good of our fellow-man. I have used no debater's art, nor posed for effect before my readers, nor made *ad captandum* appeals, nor sought to compromise my opponent with other religionists, nor taunted him in any way; and though I have been plain and honest in the expression of my opinions, I have the most friendly and fraternal regard for my opponent and his people. I cannot but believe that my Brother Smith is a Christian in spite of his theory.

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